THE PATTERN OF Patience,

In the Example of Holy JOB:

A PARAPHRASE upon the whole Book; being an expedient to sweeten the miseries of these (never enough to be lamented) times.

LONDON,
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The TRANSLATOR TO The READER.

SUre, it cannot be unſutable to the condition of theſe Times to publiſh a Diſcourſe of PATIENCE,

nor hath the World ever afforded ſo incomparable an example of that Vertue as JOB, whoſe Hiſtorie ſeems to be written not ſo much for his Honour, as our Inſtruction, to ſhew us that the higheſt point of Valour is to ſuffer bravely, and to be a ſtanding rule to all Ages, how men ſhould deport themſelves in their misfortunes. The Authour of this Work hath acquired ſo unqueſtionable a fame by this and other Pieces of his Pen, that it would be but a diminution to his Greatneſſe for me to commend him. Yet

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it is not to be expected that here, where men can agree upon nothing, all men ſhould agree in the Approbation of this Diſcourſe. If it pleaſe thoſe who have Civility and Judgement, it is enough.

14 NO 63

The PREFACE.

THough all be Princely in the Perſon of Jeſus Chriſt: though his Actions, as well as his ſufferings deſerve to be adored, and his greatneſſe exacts from men as much reſpect, as his Humility; yet it ſeems that his Father hath taken delight to make his pains more glorious then his Miracles, and had more care to make known to all ages his Innocence, then his Power. Indeed Jeſus Chriſt hath had more Figures of his Paſſion, then of his Glory; Abel watered the infant earth with

with his blood, Jacob *was ill treated by* Esau, Joseph *was sold by his Brethren, and mounted not upon the Throne of Egypt, but by the staires of Servitude and Prison; and without making a tedious Relation of all the just who have suffer'd, it is sufficient to say, that there hath been no age which hath not brought forth some Innocent unfortunate: but scarce can there be found three or four Princes as well amongst the Faithfull, as Prophane, who have been figures of Jesus Christ, Victorious or Triumphant; for if you except* Josuah, *who hath represented him to us in his battailes,* Cyrus *in his Conquests, and* Salomon *in his Glory, you shall see nothing but markes of his weaknesse, and advices which Heaven gives the Earth of his future sufferings. He hath without doubt permitted it to be so, because the glory of men was not solid enough to represent that of the Son of God, and because their Miseries were re-*

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all enough to expresse his sorrows: He judged likewise that the scandall of the Crosse had need of Precaution. and that if many Innocents were not afflicted, the Punishments which Jesus Christ was to endure, would do injury to his Merit. Now amongst all those great men who have had the honour to bear the Character of a Man-God suffering, Heaven hath not sent into the world a more illustrious one then Job: for besides that his birth makes him recommendable, that the Gentiles amongst whom he lived give a lustre to his Piety, his incompatable Miseries have acquired him so much reputation in the world, that Moses found no better expedient to sweeten the Miseries of the captive Israelites in Egypt, then to make them the Relation of his misfortunes. So that with whatsoever affliction the Patience of a man hath been tryed, he might alwayes have observed in the History of Job matter of Conso-

Conſolation; for his life was traverſed with all the miſfortunes, which may be imagined, and his Vertue exerciſed by all the diſgraces, which might render it more illuſtrious: his goods which conſiſted in flockes were carried away by ſtrangers, or conſumed by lightning, his houſes were overthrown by the violence of the winds, his children were buried under their ruines, and the Devill, who ſtirred up all theſe tempeſts, made advice be given him of them the ſame day, to the end, that putting his ſoul in diſorder, impatience or griefe might wreſt reproaches or Blaſphemies from his Mouth. But his hopes proved as vain, as his attempts; he aſſaulted his Body with divers ſtrange diſeaſes, that it cannot be conceived how a man could reſiſt ſo many ſorrows; for their continuance did not ſweeten their violence, their exceſſe did not diminiſh their Number; & oftentimes the ſame part was affected with

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contrary Evills, which ſeemed not to agree together, but to increaſe the ſufferings of this unhappy Innocent. His wife uſed all the Artifices, which are ordinary with her ſexe, to bring him to deſpair; his Friends imployed all their Eloquence to perſwade him that he was guilty, and to take away the comfort which he had from the thought of his Innocence. As their reproaches and complaints are the principall deſigne of this book, ſo are they the principall ſubject of this Preface; and I beleeve it is very hard to underſtand the Hiſtory of Job, *if one does not know the motives, which his Friends had to accuſe him, and the reaſons which he had to defend himſelf. Nothing brought more prejudice to this great man, then his Miſery, and that which ſhould have given luſtre to his vertue, gave it but Obſcurity: for his friends who thought that puniſhment was alwayes an effect*

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of the ſin of him, which ſuffers, beleeved him faulty becauſe they ſaw him Miſerable and not able to accord his Innocence with divine juſtice, they had rather condemne a man, then accuſe a God: the Principle upon which they founded their diſcourſes was probable, the Conſequences which they drew thence appeared to them infallible, the great care which Job *took to defend himſelf paſſed in their thoughts for Obſtinacy, his Anſwers ſeemed more obſcure then riddles, and his Complaints as guilty as Blaſphemies; ſo that they were not injurious to their Neighbour but becauſe they were over zealous for God, and hurt not Charity, but becauſe they defended Religion. As their Proceeding did not want excuſe, ſo could they not exempt it from fault; for being* Jobs *neighbours, reputation which pardons nothing in Princes, and which makes their ſins as publick as their Vertues, had ſufficiently in-*

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formed them of his honesty, the Conferences which they had with him during his good Fortune, ought to have assured them of the Sanctity of his life, and if they could not know the causes of his disgrace, they ought to have suspended their Judgments, and not condemned him whose Vertue was as known as his Misfortune. The Complaints of Job were well founded upon more just Motives; for his Conscience reproached him not with Crimes, the Holy Ghost which spake to men by his Mouth, spake inwardly to his Heart, and suffered him not to beleeve that he was punished for his sinne: All these Reasons though had not excused his Complaints, if a stronger one had not obliged him to make them; but as he was the figure of Jesus Christ, who was to unite Innocence in his Person with the Punishment of sin, and who by a Decree of his Father's Justice, was to be the most afflicted as he was

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the moſt juſt of all Men, it was neceſſary that he defended himſelfe, and that he imployed all his Eloquence to perſwade his friends, that if he were unhappy, he was not guilty. It was this potent Conſideration without Doubt, which furniſhed his Minde with ſo many excellent reaſons: He maintained his own Innocence, for fear Jeſus Chriſt's ſhould be intereſted; he ſpoke with heat, because he pleaded the cauſe of his Maſter, and as he was his Figure as well as his Advocate, he raiſed himſelf above the Condition of a Mortall man, he ſtood upon Termes with God, and demanded of him rather Juſtice, then Mercy; This Truth being well weighed, will make it evidently appear to all the world, that JOB *was obliged to ſpeake in powerfull Termes, and that he could not uſe more humble, or modeſt ones, but he muſt betray the honour of Jeſus Chriſt,*

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and leave ſcruple in the minds of the Auditors, which would have wronged the cauſe he defended. Now as the eternall Father hath done nothing but by his Sonne, as he hath Created Angels to carry his orders into the World, Devils to execute his Vengeances, Men to obey his Lawes, Princes to governe his People, Prieſts to make him ſacrifices, the juſt to be his Figures, and Prophets to foretell his wonders, he would have the firſt Booke in the World to be his Apologye, and the moſt ancient of Hiſtories to be conſecrated to his Innocence: for the Fathers of the Church agree, that this Diſcourſe is the firſt which the Holy Ghoſt hath dictated, that he had often ſpoken before by the Mouth of Men, but that hee had not written by their Hands, that his Oracles were not known but by Tradition, and that there was yet no holy Scripture which they could conſult to learne his plea-

Pleaſure; but they do not agree ſo abſolutely concerning the Author of this work; the moſt common opinion though, and me thinkes the moſt reaſonable, is that JOB *ſeeing himſelf reeſtabliſhed in his former greatneſſe, and entertaining himſelf with his paſt Miſeries, had written the Hiſtory of them himſelf, and that falling into the hands of* Moſes, *that great Man put them into Verſe for the Conſolation of his people, and embelliſhed them with the moſt rich Ornaments, and the moſt glittering Figures of Poetry. Indeed I am certain that there is no Booke in the World, where the manner of ſpeaking is more noble, the conceits more generous, the Deſcriptions more rich, and the compariſons more naturall. Likewiſe it is eaſie to judge, that he who was the Author of it had great lights, and that Revelation or ſtudy had taught him all that a man can know: ſometimes*

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he reasons like an Exellent Philosopher, and serves himself with all the secrets of Retorick and Morality, to perswade or move; sometimes he Speakes like a sage Polititian, and describes all the Maximes which States men hold for the conduct of the people: sometimes he treats like a curious Naturalist, and discovers the most hidden Beauties of Nature; oftentimes he discourseth like a profound Divine, and describes to us those adorable Perfections, which seperate God so nobly from his works; but on what Subject soever he speakes he is allmayes an Orator, and his Eloquence never leaves him; yet we must acknowledge that two things were to be wished in this discourse, not so much for its Perfection, as for our contentment: one is, that it were more intelligible, for it is certain there are some places so dark, that they seeme rather Riddles then Truths, and the Earth will never have

a perfect Understanding of them, if the Spirit, which dictated them, doe not explain them. Nor doe I give my interpretations to the Publick, but as Conjectures, whereof the greatest Part being taken out of the Fathers, I have this comfort, that I have not failed alone, and that my faults have Authors, which render them excusable. The other thing, which were to be desired in this worke for the satisfaction of the Reader, is the connexion of Reasons and conceits: but every one knows that it is the stile of the Holy Scripture, and that the connecting its passages, is the shame, and if I durst say it the despair of interpreters; for whether the History of the time when these Holy Authours wrot, be unknown to us, whether the secrets of their Language be hidden from us, or lastly whether it be that the Spirit of God hath other lawes in its discourses then ours; we must confesse

feſſe that their Contexture is ſo delicate, that it is imperceptible, and one muſt have a great deal of light, or a great deal of vanity, to promiſe one ſelf to perceive it. Notwithſtanding I have done what I could to tye together the moſt part of the Paſſages of this diſcourſe by a connexion which may ſatiſfie the Reader; but where I conceived that tying them together would do them Violence, I have left them in that Holy diſorder, which obligeth us to adore the greatneſſe of God, and to acknowledge our own weakneſſe.

14 NO 63

A PARAPHRASE *Upon* JOB.

The Argument of the I. CHAPTER.

THe Divell envying the greatneſſe, and the vertue of Job *obteins leave of God to carry away his Cattell, to to overthrow his Houſes, and to bury his Children under the ruines of them: But as this Prince made his Pietȳ appeare in his Proſperity; he makes his Conſtancy and Reſignati-*

A PARAPHRASE
on admired in his Misfortune.

CHAP. I.

1 There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil.

Betwixt the confines of *Arabia deserta* and the Bankes of Jordan they discover a little Country called *Hus*, Famous heretofore for having brought forth Gyants, but more happy for having been the division of the Tribe of *Manassa*. Here reigned a Prince named *Job*, descended of those great men, whom the Jews acknowledge for their Fathers, and who being no lesse illustrious for his Merit, then his birth, feared God, loved his subjects, & according a singular prudence with a rare simplicity followed vertue, and shunned vice.

2 And there was born unto him seven sons and 3 daughters.

Heaven, which blesseth Marriages, and makes Fathers

thers live againe in the perſons of their children had given him ſeven ſons and three daughters, whoſe vertues were ſo rare that he was eſteemed happyer for being their Father, then for being Soveraign of ſo many Subjects.

Nothing was wanting to him of all thoſe goods, which are neceſſary for the entertainment, or pleaſure of life; for his Shepherds drove into the field every day ſeven thouſand ſheep, his husband-men cultivated the earth with five hundred yoke of Oxen, and to carry his ſervants and his baggage, there were ſeen wandring in the plaines three thouſand Camels, and five hundred ſhe-aſſes. Theſe riches accompanied with all qualities that may make a Prince great, gave him the firſt rank amongſt the Eaſterne people.

3 His ſubſtance alſo was ſeven thouſand ſheep, & three thouſand Camells, and five hundred yoke of Oxen, and five hundred ſhe-Aſſes, and a very great houſhold; ſo that this man was the greateſt of all the the men of the Eaſt.

He had not a neighbor but was his Ally, and he was held to be raſh that durſt be his enemy.

His children paſſed their time innocently, and their moſt agreeable divertiſements were feaſts, and every one did it in his own houſe as it fell to his turn; and as diſſolution was baniſhed thence, he who entertained the reſt, never failed to invite his three ſiſters.

Although the peace which reigned amongſt theſe brethren, and which tyed their ſoules more ſtreightly then blood and nature did their Bodies, ought to have quieted the mind of *Job*; notwithſtanding when this circle of days and feaſting was finiſhed, he ſent to viſit them, and recommended unto them not ſo much the care of conſerving amity amonſt themſelves, as conſerving the reſpect they owed to God. And becauſe prayers

4 And his Sons went and feaſted in their houſes, every one his day, & ſent and called for their three ſiſters, to eat & to drink with them.

5 And it was ſo, when the dayes of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt offerings according to the number of thē all: for Job ſaid, It may be that my ſonnes have ſinned, & curſed God in

prayers are more profitable then counsell, he rose every morning before the Sunne, and offered as many Holocausts, as he had children, to the end that if by weakneſſe or ignorance they had offended God, their fault might be expiated by his ſacrifices. he was ſo exact in diſcharging theſe pious duties, that thoſe impediments which buſineſſe gives to Princes, could not divert him from them.

their hearts. Thus did Job continually.

But as a calme is the moſt aſſured preſage of a tempeſt, and the happineſſe of men cannot long endure, a furious ſtorm roſe againſt this Prince: for it happened that God held Councell with thoſe bleſſed Spirits, who carry his orders through the world, and that Satan the mortall enemy of man, and who derives his name from his crime was ſummoned thether.

6 Now there was a day, wh. the ſonnes of God came to preſent themſelves before the Lord, and Satan came alſo among the.

7 And the Lord ſaid unto Satan: whence comeſt thou? Then Satan anſwered the Lord, and ſaid from going to and fro in the earth, & from walking up & down in it.

God who ſerves himſelf ſometimes with criminals to execute his deſignes, and who imployes devils to make angells, demanded an account of him of his actions, and his voyages, not that he was ignorant of his deſigns, but that he would have from his own mouth what he had read in his heart. This ſubtile ſpirit who knowes well enough that God knowes all things, confeſſed to him that following his inclinations, he had runne over all the earth, and that nothing comforted him ſo much, as to know he ſhould have many companions in his miſery, becauſe he had many in his ſinne.

8 And the Lord ſaid unto Satan, haſt thou conſidered my ſervant Job, that there is none like him in the

God who disdains not to treat with Devills when the ſalvation of man is concerned in it, replyes to him in theſe terms: Haſt thou not conſidered the fidelity of my ſervant Job?

Job? have not thy eyes ſeen that excellent Piety, that amongſt all men one cannot finde his equall?

The Divell who hath no greater pleaſure then to exaggerate our faults, and beat down our good works, replies: the piety of *Job* deſerves not thoſe praiſes which you give him, he is wel paid for his ſervices; and that ſlave would be very wicked who did not love ſo liberall a Maſter.

And beſides you have ſo covered him, that one cannot touch him: your Angells watch about his houſe, and their care extends it ſelf over all his eſtate, that it is ſufficient to belong to him, for to be ſafe. The ſun hath no favorable influences but for him. Heaven hath no dew but to enrich his lands; and his flocks exempt from thoſe diſeaſes which ſpoyle others, are ſo grown

earth, a perfect and an upright man, one that feareth God, & eſcheweth evill?

9 Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.

that the moſt fertile fields can hardly feed them.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

You ſhould try his vertue to know it, and though I read not the hearts of men, I aſſure my ſelf that if your hand which puniſheth us, had lively touched him, he would change his praiſes into blaſphemies, and make you ſee that he loves you not but out of intereſt.

12 And the Lord ſaid unto Satan, Behold, all that he hath is in thy power; onely upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord.

God who knew the ſtrength of Job, and would make his vertue ſhine by his misfortune, condeſcending in appearance to the deſires of the Divell, ſaid to him, I make over to thee the Houſe of my ſervant, and reſerving nothing but his perſon, I give thee power to exerciſe thy cruelty upon all that belongs unto him. Scarce had he ended theſe words, when the Divell like lightning deſcended upon the earth to

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ſearch occaſions to ruine Job, and to triumph over his patience.

The hatred which he hath conceived againſt men permitted him not long to deferre his deſigne, and his ingenuous malice furniſhed him with ſmeans enough to make it quickly ſucceed. For as the children of Job were in the houſe of their eldeſt brother who entertained them, and as their father who knew of this meeting ſeemed to be leſſe prepared againſt this misfortune.

A meſſenger comes and tells him, that while his Oxen were plowing, and his Aſſes paſſing quietly by them in the field, the *Sabeans* arrived upon a ſuddain had carryed them away, that his ſervants who would put themſelves on their defence had bin cruelly aſſaſſined, and that he onely was eſcaped from their

13 And there was a day whe his ſons & his daughters were eating and drinking wine in their eldeſt brothers houſe.

14 And there came a meſſenger unto Job, and ſaid, The Oxen were plowing, and the Aſſes feeding beſide the.

15. And the Sabeans fell upon them, and took them away, yea, they have ſlaine the ſervants with the edge of the ſword, & I only am eſcaped alone to tell thee.

hands to bring him the news.

This ſad meſſenger had not finiſhed his diſcourſe, when there came in another, who advertiſed him that lightning was fallen from heaven, that ravaging the plain it had devoured all his ſheep, with the ſhepherds which kept them, and that it ſeemed that God had not preſerved him from this diſaſter, but that he might give him notice of it.

Scarce had he ſhut his mouth, but in came a third with aſtoniſhment in his Countenance, and ſadneſſe in his heart, who told him, that the *Caldeans* divided into three bands had lead away all his camells, that in cold blood they had killed the men that kept them, and that he having placed his ſafety in his flight was alone remaining to come and make him a relation of it.

16. While he was yet ſpeaking, there came alſo another, & ſaid, the fire of God is fallen from heaven, & hath burned up the ſheep, & the ſervants, and conſumed them, & I only am eſcaped alone to tell thee.

17 While he was yet ſpeaking, there came alſo another, & ſaid, The Caldeans made out 3 bands, & fell upon the Camels, and have carried them away, yea, and ſlaine the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

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This news was ſcarce ſpread over the Palace, but a fourth meſſenger more tragicall then the reſt, came and told him, that as his children were at dinner in their eldeſt brothers houſe, where they were drowning their cares in wine, and thought of nothing but to divert themſelves, there aroſe from the coaſt of *Arabia* a furious winde, whoſe redoubled blaſts had ſhaken the four corners of the houſe, which at laſt yeelding to the violence of the aſſaults, fell to the ground, and unhappily buried his children in its ruines, and that his bad fortune had reſerved him to be the meſſenger of ſo fatall news.

At the relation of ſo many diſaſters, Job ſeized with a mortall ſorrow tore his garments, condemned his head to weare mourning, ſhaved his haire, then proſtrate

18 While he was yet ſpeaking, there came alſo another, & ſaid, Thy ſons and thy daughters were eating and drinking wine in their eldeſt brothers houſe.

19 And behold, there came a great wind from the wilderneſſe, & ſmote the four corners of the houſe, and it fell upon the young men, & they are dead, and I only am eſcaped alone to tell thee.

20 Then Job aroſe and rent his mantle, and ſhaved his head and fell down upon the ground and worſhipped.

21 And said, Naked came I out of my mothers womb, & naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

strate upon the earth for to adore the hand which struck him, said with sentiments of respect: I came naked out of the wombe of my mother, and shall enter naked into the bosome of the earth; the bounty of God gave me riches, and his justice takes them from me the losse though it be sensible is welcome to me, since it is he that ordaines it, & by whatsoever misfortune he tryes my patience his name shall always receave prayses from my mouth.

22 In all this Job sinn'd not, nor charged God foolishly.

In all these crosse Accidents capable to shake the constancy of the most vertuous man in the world, Job uttered not an insolent word, and his complaints were accompanied with so much moderation, that he obliged heaven to blesse him and the earth to admire him.

CHAP. II

Chap. II.

The Argument.

God commends the patience of Job, *and permitts the Divel to afflict him with ſickneſſe, and to render him the ſcorne of all the world; which he executes with ſo much rigour, that his wife adviſeth him to kill himſelf, and his friends aſtoniſhed at his misfortune dare not undertake to comfort him.*

THeſe diſaſters were not yet publiſhed, when the Angels aſſembled themſelves before God to give him account of their commiſſions, or to receive new ones: The Divell puffed up with ſo great ſucceſſe, and proud of ſo many crimes, fayled not to be there,

Chap. II.

1 Again, there was a day whē the ſonnes of God came to preſent themſelves before the Lord, and Satan came alſo among them to preſent himſelfe before the Lord,

2 And the Lord said unto Satan; From whence comest thou? And Satan answered the Lord, & said, from going to and fro in the earth, & from walking up and down in it.

there, whether it were his pride that brought him thither, or the order of his soveraign had obliged him to be present, when every one had taken his place, & the rankes were distributed acccording to merit. God willing to extort truth from the mouth of Satan, asked him from whence he came, what sinnes he had committed, and by what artifices he had seduced men? the Devill who in his misery reteins his vanity, answered, that being lord of the world he came from visiting his estate, and that nothing rendred him more glorious than the great number of subjects which depended upon his will.

3 And the Lord said unto Satan hast thou considered my servant Job, & that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still

God who pleaseth himself in humbling the pride of Devills, and to make them feel their weaknesses in their enterprises, enquired of him; if he had not seen his faithfull

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ſervant Job, if his conſtancy had not aſtoniſhed him; if he had not proved that all his attempts were unprofitable, and that in vain he had obtained power to perſecute him, ſince after he had loſt his children with his goods he had yet conſerved his innocence.

he holdeth faſt his integrity, although thou movedſt me againſt him to deſtroy him without a cauſe

The Devill to whom theſe prayſes were as ſo many reproaches and puniſhments, replyed: did the patience of Job ſeem ſo admirable to him? that there needed but a common vertue to ſupport the loſſe of children; that that man was rich enough who was well, and that there was none who to preſerve his body would not willingly abandon his goods.

4 And Satan anſwered the Lord, and ſaid, skin for skin, yea, all that a man hath will he give for his life.

But if he would receive his counſell, and know, what that ſervant whoſe fidelity he prayſed ſo much, carryed in his ſoul, he muſt ſmite his bo-

5 But put forth thine hand now, and touch his bone and his fleſh, & he will curſe thee to thy face.

dy with ſome violent diſeaſe, take away his health, which he preferred before all his goods, & that he aſſured himſelf that then looſing all reſpect, and adding inſolence to his impiety, he would blaſpheme his name before all the world.

6 And the Lord ſaid unto Satan, Behold, hee is in thine hand, but ſave his life.

God who knew well that Miſery ſerved but to elevate the vertue of Job, and confound the malice of the Devill, abandoned his body to him, and death excepted, gave him permiſſion to try him by all miſerable diſeaſes which may exerciſe the patience of men.

7 So went Satan forth from the preſence of the Lord, and ſmote Job with ſore boyls from the ſole of his foot, unto his crowne.

This cruell executioner of Gods juſtice, had no ſooner received power to torment Job in his perſon, but he deſcended upon earth, and although he doubted that his enterprize would ſucceed to his ſhame, and that the pain of

Job

Job would be his own puniſhment, he covered his body with an odious Vlcer, whoſe ſharpe and pricking humour penetrated the very bone, and left no part of him without grief.

This innocent Prince, who heretofore ſpake not to his ſubjects but in his Throne, was then ſeated upon a dunghill, and his hands accuſtomed to bear the Scepter were imployed to wipe the matter which diſtilled from his ſores.

8 And he took him a potſherd to ſcrape himſelfe withall; and he ſate down among the aſhes.

His wife whom the Divell ſpared not but to imploy in his deſigne, ſeeing him in this pittifull condition, mocked at his ſimplicity, and without conſidering that there is nothing more glorious then to ſuffer, adviſed him to blaſpheme heaven, and to finiſh his miſeries by a generous death.

9 Then ſaid his wife unto him, Doſt thou ſtill retaine thine integrity? Curſe God and die.

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10 But he ſaid unto her, thou ſpeakeſt as one of the fooliſh women ſpeaketh; What ſhall we receive good at the hand of God, and ſhall we not receive evill? In all this did not Job ſinne with his lips.

But this great man, who underſtood well the reſpect that a Subject owes to his Sovereign, even then when he is provoked, condemned the indiſcretion of his wife; and by reaſons, which he could not learne but from Angels, repreſented to her, that all that comes from the hand of God ought to be equally eſteemed, that it is not more amiable when it imparts favours then when it lanceth forth thunder. In fine the rigour of his torments, the attempts of a devil, nor the reproaches of a wife, could never draw from him a guilty word.

11 Now when Jobs 3 friends heard of all this evil that was come up on him, they came every one from his own place: *Eliphaz* the Temanite, and *Bildad* the

When the noyſe of his misfortunes was ſpread over the neighbouring provinces, and the Princes his Allyes knew the hiſtory of his miſeries, three of them departed from their eſtates to comfort him, and arrived the ſame day

as

as they had appointed it, to the end that the grief of his mind might let it self be overcome by all their reasons joyned together.

Althoug they were come with this intention, and that prepared against this misfortune they ought to have resented it the lesse, yet when they perceived him a farre off, and saw his disgrace had so changed him that he was not to be known, the tears fell from their eyes, and their mouths not being able to form words pushed forth confused voyces the assured marks of a true grief: then tearing their garments they cover'd their heads with ashes, and seized with horror lifted their eyes to heaven, from whence this misfortune came.

Seaven dayes and seaven nights passed away whilst they sate with him upon the ground.

Shuhite, & Zophar the Naamathite; for they had appointed together to come to mourn with him, and to comfort him.

12 And when they lift up their eyes a far off, and knew him not, they lift up their voice, & wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sate down with him upon the ground, se-

ven days, and ſeven nights, and none ſpake a word unto him; for they ſaw that his grief was very great.

ground, All this while not one durſt undertake to comfort him, for they ſaw that his grief was too violent to be ſweetned, and that ſo great an evill was not capable of remedy, and that there needed time to prepare his ſoule to receive their conſolations.

CHAP. III.

The Argument.

Iob being forſaken of God, makes imprecations againſt the day of his birth, wiſheth death, and entertaines himſelf with the ſweets that accompany it, and the repoſe which is to be found in the grave.

CHAP. III.

1 After this opened Job his mouth and curſed his day.

After theſe rude Conflicts where Job made his pi-

ety

ety appeare as wel as courage, he broke ſilence to aſſwage his grief, and made complaint to his friends to oblige them to give him comfort; he curſed the day of his birth; and grief which rendred him eloquent, furniſhed him with words to complain.

2 And Job ſpake, & ſaid,

May the day wherein I was born periſh; may it be defaced out of the world, may men looſe the remembrance of it, or if they reteine it, may it be but to be affraid of it; may the night wherein I was conceived be buried in oblivion as well as darkneſſe, and may it be as unhappy amongſt nights, as I am miſerable amongſt men.

3 Let the day periſh wherein I was borne, & the night in which it was ſaid, There is a manchild conceived.

This unfortunate day ſhould be obſcured with darkneſſe, and though the Sun cannot ſtay his courſe, he ſhould at leaſt hide his light: God himſelf who makes the dayes and

4 Let that day be darkneſſe, let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſſe and the ſhadow of death ſtaine it let a cloud dſhell upon it, let the blackeneſſe of the day terrifie it.

and nights, and by their agreeable variety makes reſt to ſucceed travail, ought to have annihilated it, and joyned two nights to gether for to ſuppreſſe a day which was to be the cauſe of all my evils; did not the darkneſſes of the night and the ſhadowes of death meet together to make this day as horrid, as it hath been fatall to me? and hath it not been accompanied with all the accidents which may make a day happy?

6 As for that night, let darknes ſeize upon it, let it not be joyned unto the days of the yeer, let it not come into the number of the months.

Though wiſhes cannot change the condition of things paſt, I would that ſhamefull night had been great with ſtormes, & that ſilence which makes the night ſo agreeable had been chaſed away by tempeſts, and that ſeparated from the day which preceded it, and that which followed it, it neither made a part of our months nor our years.

7 Would

Would to heaven it were alwayes ſolitary, that men during its courſe might never make aſſemblies nor accords, and that being fatal to all ſorts of perſons it might receive no praiſe, but be blamed by all the world.

7 Lo let that night be ſolitary, let no joyful voice come therein.

May thoſe themſelves who prefer the nights before the dayes curſe it, and thoſe who to ſerve the deſigns of the Devill ſeek them and love them, becauſe they are favourable to their unjuſt deſires, be affraid of this which was the beginning of my life, and my misfortune.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

May the ſtarres which make all the beauty of the night be obſcured by the thickneſſe of its darkneſſe; may thoſe lights, which wake when we ſleep ſuſpend their influences, and their light till it have finiſhed its courſe, and if it may be may it languiſh eternally

9 Let the ſtars of the twilight thereof be dark, let it look for light, but have none, neither let it ſee the dawning of the day.

ternally after the day and never ſee the morning riſe which brings it to us.

It was too blame that it did not make the wombe which brought me forth, barren; and that letting me enter into the world it ſeemed to conſpire with heaven to render me unhappy.

10 Becauſe it ſhut not up the doores of my mothers wombe, nor hid ſorrow from mine eyes.

Why did not death precede my birth? why was not the wombe of my mother my Tombe? or if it were decreed I ſhould be borne, ſhould not the ſame day which ſaw me borne, have ſeen me die? and though my life had been compoſed but of ſome houres, had it not been too long for a wretch?

11 Why dyed I not from the womb? why did not I give up the ghoſt when I came out of the belly.

If the midwives had not been of intelligence with my bad fortune, had they not let me fall when I came out of the wombe of my mother, & if heaven had not treated me

as

as an enemy, had not my nurſes refuſed me the dugg; and had not hunger which had kill'd me done me a favour?

I ſhould then enjoy a profound reſt; and as I ſhould be inſenſible of all the evils which afflict me, I ſhould keepe ſilence with the dead, and griefe ſhould force no complaints from my mouth: I ſhould ſleepe with Kings, who knowing well that they muſt dye, have made themſelves proud Sepulchers; but not conſidering that their bodies can take up but ſeven foot of earth, have built themſelves rather Solitudes then Tombes. The riches wherewith they have filled them, deſerved no difference betwixt their condition and mine, becauſe death makes all things equall; and as it takes from the poore man the ſenſe of his miſeries, it

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept, then had I been at reſt.

14 With kings & counſellers of the earth, which built deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver.

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takes from the rich the uſe of his riches.

16 Or as an hidden untimely birth I had not bin; as infants which never ſaw light

Or more happy than thoſe Princes, ſhould I have been as an Abortive, who being an imperfect work of nature, hath no ſenſe of our miſeries, or reſembled thoſe who are conceived and not borne, and who have found death where they received life.

17 There the wicked ceaſe from troubling: and there the weary be at reſt.

How happy is this condition, and how different from that wherein we now live; for thoſe turbulent ſpirits which filled all with tumult, and troubled the peace of the world with their pernicious Artifices, have changed their humour, and breathe nothing but repoſe. And thoſe valliant Warriers, who promiſed themſelves the conqueſt of the Univerſe, have forgotten their glorious deſignes; and as if they were wearied with their paſt travailes, abandon themſelves

ſelves to the ſhadow of death.

There the people which groaned under Oppreſſion, are happily delivered from Tyranny; and thoſe poore men, which trembled as oft as they heard the name of Subſidies, are cured of all their feares.

18 There the priſoners reſt togeather, they heare not the voyce of the oppreſſour.

The ſame earth covers the great and ſmall; and that common mother, which ſhuts up her children in her boſome, teaches them, that they are of the ſame condition; and thoſe deceitfull qualities which put a difference betwixt men, endure no longer than life; There by a ſtrange wonder the ſlave no more feares his Maſter, and death which hath taken from him his life, hath given him his liberty.

19 The ſmall and great are there, and the ſervant is free from his maſter.

O God, ſince death is ſo ſweet to the miſerable, why doe you condemne them to

20 Wherefore is light given to him that is in miſery, and life

unto the bitter in ſoule?

21 Which long for death, but it cometh not, & dig for it more than for hid treaſures?

22 Which rejoyce exceedingly, and are glad when they can finde the grave?

23 Why is light given to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the water.

25 For the thing which I greatly feared

live? what pleaſure doe you take to combate their deſires, and to prolong their miſeries?

For you know that they ſigh inceſſantly after death, and that a covetous man who diſcovers a treaſure hath not ſo much contentment, as a miſerable man who findes a Grave.

Why doe you force them to live, eſpecially when they want light to lead them, and that it ſeemes you environ them with darkneſſe for feare they ſhould amend, and returne to the good way which they have left?

Wonder not if I take the part of the miſerable, ſince I am one of their number; my repaſts are intetrupted with my ſighes, and I drink no water but what is mingled with my teares: the Torrents which ravage the fields, and the rivers

vers which over-flow make not a noiſe like my cryes: and certainely, I ought to be pardoned theſe exceſſes, for the evill I apprehended is come upon me, and feare hath not left me but to abandon me to griefe.

That which vexeth me the moſt is, that my conſcience cannot reproach me with any crime, and that I am ignorant for what ſin heaven puniſheth me; for I have diſſembled the injuries which I have received, and which is difficult enough for miſerable men, I have been ſilent in my ſufferings, and amidſt the tumult of my enemies, I have conſerved the tranquility of my ſoule. Notwithſtanding God, from whom I expected my reward, perſecutes me, and he who ought to protect me, is on my enemies ſide.

is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet: yet trouble came.

CHAP. IV.

THE ARGUMENT.

ELiphas, a neighbour Prince and friend of Job's, resting upon exterior appearances, would perswade him that he is guilty because he is afflicted, and relating to him a vision which he had had, endeavours to prove that no creature is innocent before God.

1 Then Eliphaz the Temanite answered and said,
2 If we assay to commune with thee, wilt thou be grieved? but who can with-hold himself from speaking?

AFter *Job* had expressed his griefes with so much resentment, *Eliphaz* the most ancient of his friends judging that his complaints offended the Divine Justice, spoke in its defence, and began his discourse in this manner: I know not if in the griefe which afflicts you, you

you are capable of hearing us; and whether our reaſons will not exaſperate your evils, inſtead of ſweetning them. But who can hinder a diſcourſe from coming forth, which is already conceived? who would conceale from his friend thoſe ſentiments which are profitable to his ſoule, and which coming from a good intention, ought in reaſon to produce a good effect?

And for to propoſe to you no other examples than your owne, remember that when heaven bleſt your labours, and favoured your deſignes, you gave inſtructions to all the world, and there was not a man who had more addreſſe than you, in comforting the afflicted, and raiſing up the courage of them in whom grief had beaten it down.

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

Your diſcourſes animated the feeble, if the aſſault of

4 Thy words have upholden

him that was falling, & thou haſt ſtrengthened the feeble knees.

temptations did ſhake them, you aſſured them by your reaſons; and if the apprehenſion of evils to come aſtoniſhed them, you prepared them for them ſo well, that they were never leſſe touched with them than when they ſaw them arrived.

5 But now it is come upon thee, and thou fainteſt, it toucheth thee, and thou art troubled

Notwithſtanding when the tempeſt fell upon your ſelfe, and that the evils of which you had cured others, aſſaulted you, your prudence left you in your need, and the affliction which hath put your ſoul in diſorder, hath made you loſe your courage.

6 Is not this thy fear, thy confidence, the uprightnes of thy wayes, and thy hope?

Where is that feare and that conſtancy which tendred you admirable, and whoſe juſt temperature made you that you were neither cowardly in fight, nor inſolent in victory? where is that patience gone which ſeemed to be proofe againſt all evils, and which could

could finde none but what were easie to conquer? what is become of that integrity which accompanied all your actions; and which in a corrupt age made you have the name of Just?

But because you take a vanity in the vertues which you have lost, I pray you remember that God never abandoned the innocent; that he hath alwayes taken the part of the just, and never suffered them to perish.

7 Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?

Indeed we have seene that those men, who make themselves illustrious but by their crimes, who doe evill with pleasure, to whom others miseries are more sweet than a plentifull harvest is agreeable to the Husbandman, have not been able to avoid his justice; and that as those great Trees which are planted upon the Mountaines, they have been

8 Even as I have seen, they that plow iniquity, and sow wickednesse, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed

made the ſport of the windes and tempeſts.

10 The roaring of the lion, and the voyce of the fierce lion, and the teeth of the young lions are broken.

Hath not experience taught you, that men who raigned like Lions, that their children who equalled them in cruelty, that their wives who ſurpaſſed them in inſolence, have ended their lives tragically, and that heaven hath made ſeene in their perſons, that it never leaves ſinners without chaſtiſement?

11 The old lion periſheth for lack of prey, and the ſtout lions whelpes are ſcattered abroad.

Know you not that thoſe great ones, who under the face of men carry the hearts of Tygers, and thoſe who not being of the ſame birth, are notwithſtanding of the ſame humour, receive the puniſhments which their ſinnes deſerve; and that as there are no innocent ones abandoned, there are no culpable ones unpuniſhed?

12 Now a thing was ſe-

But becauſe you doubt of theſe truths, and your afflicti-

ons

ons themſelves cannot perſwade you that you are guilty, I ſhall tell you a ſecret which was revealed to me, and truſt you with ſome words, which though they dropt ſoftly into my eare, are imprinted ſtrongly in my heart.

crerly brought to me, and mine eare received a little thereof.

Imagine then that during the horrours of the night, when ſleepe ſliding into the eyes of men, makes it ſelf maſter of all their ſences, and leaves no freedome to the minde but to treat with God, and receive his inſpirations.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men.

A ſtrange feare, the cauſe of which was hidden from me, ſtized upon my ſoule, and as ſtrong agitations of the minde make powerfull impreſſions upon the body, there was not a part of me but was moved at it; the bones themſelves which ſeeme to be the foundations of this living Edifice, felt aſtoniſhment.

14 Feare came uponme, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face, the haire of my fleſh ſtood up.

A furious winde which aroſe in my Chamber, redoubled my feare, and my haire being ſenſible of this accident ſtood an end and taught me, that of all feares thoſe which ſurpriſe us doe moſt aſtonith us.

16 It ſtood ſtill, but I could not diſcerne the form thereof: an image was before mine eyes, there was ſilence, and I heard a voice, ſaying,

This tempeſt calmed by the preſence of a man, whoſe face was vnknowne to me, and whoſe features notwithſtanding remaine ſo livelily imprinted in my imagination, that me thinkes I have his portraiture yet before my eyes. He opened his mouth, and ſpake to me in a voyce, whoſe ſweetnes equalled that of the weſterne wendes.

17 Shall mortall man be more juſt then God ſhall a man be more pure then his Maker?

May men be found who pretend to juſtifie themſelves before God, and muſt not that creature have loſt his judgement, who will conteſt with his Creator, and diſpute with him his innocence?

Thoſe

Thoſe noble ſpirits diſ-ingaged from the body, thoſe quick intelligences, which have no commerce with fleſh and blood, and for increaſe of their happineſſe, have the glory to be his Domeſtiques, could not ſubſiſt in nature, nor perſevere in grace, if they were not ayded by his bounty: So all they who have deſpiſed him, are become guilty, and the purity of their being hath not hindred God from finding in their perſon diſorders to reforme, and crimes to puniſh.

18 Behold he putteth no truſt in his ſervants, and his angels he charged with folly:

If it be true that theſe noble creatures cannot juſtifie themſelves before him, how much leſſe ought men to hope it, who are condemned to carry bodies, which may well be called houſes of earth, ſince the habitation is ſo contagious, and the Veſtments of their ſoules, ſince they ſhall be

19 How much leſſe on them that dwell in houſes of clay, whoſe foundation is in the duſt, which are cruſhed before the moth?

be consumed with wormes.

20 They are destroyed from morning to evening: they perish for ever without any regarding it.

Indeed with whatsoever vaine hope the proud flatter themselves, and whatsoever Artifice they use to cloak their miserable conditions, they know that their life is so short, that the same day may see the beginning and the end of it; but because they thinke not upon these truths, and to give themselves liberty to sin, they perswade themselves that they are immortall, God will punish them eternally.

21 Doth not their excellency which is in them go away? they dye, even without wisdom.

And if their children which survive them be not exempt from their crimes, they shall not be exempt from their punishments; and death which will come and surprize them, shall be a just chastisement of their foolish rashnesse.

CHAP.

CHAP. V.

THE ARGUMENT.

ELiphaz purſueth his diſcourſe, and deſcribing the chaſtiſements of the wicked, and the recompence of the juſt makes Job *hope, that his miſeries ſhall end if he repent him of his ſins, and that he ſhall be re-eſtabliſhed in his former fortune.*

IF truth be ſuſpected by you, for being pronounced by the mouth of a mortall man; and if revelations finde no credit in your minde, conferre with God himſelfe, and ſee if by the aſſiduity of your prayers you can oblige him to anſwer you; or if you have not credit enough to hope this grace from his

1 Call now, if there be any that will anſwer thee, and to which of the Saints wilt thou turne?

2 For wrath killeth the fooliſh man, & envie ſlayeth the ſilly one.

his bounty, addreſſe your ſelfe to the Angels or to the Saints, and demand by their favour what you cannot obtaine by your owne merit: Or if you will beleeve me, give me leave to tell you that your complaints are unjuſt, and that the motions of your anger which tranſport you, are misbecoming a wiſe man: There are none but fooles who ſuffer themſelves to be conquered by this paſſion, as there are none but weake men and cowards, which ſuffer themſelves to be gnawed by envy, and who make themſelves misfortunes of the felicity of others.

"3 I have ſeen the fooliſh taking root: but ſuddenly I curſed his habitation.

The proſperity of the wicked ought not to trouble you in your affliction, for it is not of continuance; and for my part, I have ſeene none whoſe fortune howſoever it ſeemed eſtabliſhed, has been able to

ſubſiſt

ſubſiſt long; whatever glittering it hath had, I have alwaies mocked at it, and preſaged its end, whileſt others admired its greatneſſe.

His children ſurvive him not often, they accompany him in his puniſhment, as they have followed him in his ſin; God permits juſtice to take cognizance of their actions, and to finde Advocates to accuſe them, and there are none found for to defend them; And as if all their goods were abandoned to pillage, the huugry take away their coyne, the Souldiers carry away their moveables, and the covetous ſeize upon their riches which they had unjuſtly acquired.

4 His children are farre from ſafety, and they are cruſhed in the gate, neither is there any to deliver them;

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thornes, & the robber ſwalloweth up their ſubſtance

But beſides this conſideration, that which ought to comfort, you, is, that nothing befals man, but by the permiſſion of God: For it is an abuſe

6 Although affliction cometh out forth of the duſt, neither doth trouble ſpring out of the ground:

abuſe to beleeve that the afflictions which oppreſſe us, draw their being from the earth; God ordains them in heaven, and men, which we beleeve the Authors of them, are but the inſtruments of his Juſtice.

7 Yet man is borne unto trouble, as the ſparks flie upward.

If this reaſon, for being too elevated, ſhould not ſatisfie your minde, nature ought to comfort you, who teaches you that flying is nor more naturall to the birds, than travaile is to man; who hath no more mortall enemy than repoſe; wherefore whatſoever diſaſter befals me, I ſhould alwayes bleſſe God, and judging favourably of his intentions, beleeve that he afflicted me to try me; and that puniſhments being but the ſeeds of glory, I might lawfully hope for a rich harveſt.

8 I would ſeek unto God, and unto God

Or conſidering well his greatneſſe, I ſhould ſubmit my ſelfe humbly to his Ordinan-

ces,

ces, for it is he who doth all that is great in the Universe; It is he who produceth all those effects, of which we cannot discover the causes; It is he who workes all those wonders which ravish us; and as his power is not bounded, the number of his miracles also is not limited.

would I commit my cause:

9 Which doth great things and unsearchable; marvellous things without number.

'Tis he who raiseth up the vapours, who thickeneth them into clouds, and maketh them distill in raines for to render the earth fertile; 'Tis he himselfe who waters it, as well by those waters which fall from heaven, as by those which he hath hidden in its entrailes; And whose secret raines produce in a thousand places sources and rivers.

10 Who giveth raine upon the earth and sendeth waters upon the fields:

But that which ought principally to invite you to blesse him, is, that he takes pleasure to elevate the humble, and to raise slaves upon the throne

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He diſappointeth the deviſes of the crafty, ſo that their hands cannot perform their enterpriſe

throne of their Maſters; that he changeth thornes into flowers; that he comforteth the afflicted, and baniſheth ſadneſſe from their hearts, to make joy grow there? Alſo it is he who makes the deſignes of the wicked fruſtrate, who hinders the effects of their pernicious counſels, and who to confound their fooliſh wiſdome ſuffers not their hands to execute what their mindes had projected.

13 He taketh the wiſe in their own craftineſſe and the counſell of the froward is carried headlong.

But we muſt confeſſe, that his providence never appeares more than when he ſurprizeth the wiſe of the age in their craft, and giving their deſignes a contrary ſucceſſe to what they promiſed themſelves, they receive confuſion where they hoped for glory, and acknowledge by experience that there is no Maxime of State ſo certaine, which may not be overturned by his divine wiſdom. Is

Is it not pleaſant to obſerve their blindneſſe in the moſt cleare affaires, to ſee them trip at mid-day, and to make halts which are not pardonable but in thoſe that walks by night?

14 They meet with darkneſſe in the day time, and grope in the noone day as in the night.

Alſo it often comes to paſſe that when they have a deſigne to ruine a miſerable man, God protects him by his power; and as if it were not enough to have preſerved his body from their violence, he defends his reputation from their calumny, and by the ſame miracle delivers him from their hands and their tongues.

15 But he ſaved the poor from the ſword, from their mouth, and from the hand of the mighty.

After ſo many viſible marks of his bounty, the afflicted have cauſe to be ſatisfied, their miſery it ſelfe ought to entertaine their hope, and the wicked ſeeing that their calumny is ſerviceable to the innocent, are forced to ſhut their mouthes

16 So the poor hath hope, and iniquity ſtoppeth her mouth.

mouthes and to keep ſilence.

17 Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:

Since God then takes the miſerable into his protection, are not you bound to believe that they are happy, and that without being unreaſonable, they cannot complaine of an evill, which ought to be as glorious to them, as it is profitable?

18 For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

He afflicts them but he comforts them; he cauſeth their evils, but he findes them remedies; he hurts them, but he heales them; and his hands are ſo delicate in touching their wounds, that there is no one but would willingly be hurt to have the pleaſure of being ſo gently cured.

19 He ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evill touch thee.

Be aſſured then if you ſuffer patiently the evils which oppreſſe you, God who abandoneth not his, will deliver you one day, and after this ſeaſon there will come another, where evils, as if they were

were ſtruck with reſpect, ſhall not dare to approach you.

When famine ſhall render the earth barren, and the obſtinate labour of the husbandman cannot overcome its ingratitude, God ſhall defend you from death, and when in day of battell the enemies Souldiers ſhall aſſault you on all ſides, he ſhall preſerve you from their fury.

20 In famine he ſhall redeeme thee from death: and in warre, from the power of the ſword

Detractors ſhall ſpare your reputation; in the unbridled licenſe which they take to blot the innocent, you ſhall be covered from their calumnyes, and in the publike calamity when all the world is in alarm, you ſhall be without hurt, and without feare.

21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.

Whether your enemies beſiege your places, or make incurſions upon your Frontiers, you ſhall mock at their ſucceſſeleſſe attempts, and your Troopes ſhall chaſe them away

22 At deſtruction and famine thou ſhalt laugh: neither ſhalt thou be afraid of the beaſts of the earth,

away without danger. The reſpect to your perſon ſhall extend even to the Beaſts, and when famine ſhall force them from their dens, the encountring them, which is ſo dangerous, ſhall not be fatall to you.

23 For thou ſhalt be in league with the ſtones of the field: and the beaſts of the field ſhall bee at peace with thee.

Certainely they may well reverence you, ſince the ſtones which are inſenſible ſhall remove themſelves with reſpect out of your way, or by another miracle they ſhall ſoften under your feet: But ſo good an Office ſhall not remaine without recompence; for thoſe which marke your inheritance, and ſerve it for bounds, ſhall be reſpected of all the world, and as if they were ſacred, your neighbours ſhall not dare to touch them.

24 And thou ſhalt know that thy tabernacle ſhall be in peace, and thou ſhalt

You ſhall not be of the number of thoſe who are not unhappy; but becauſe they are ignorant of their happineſſe,

neſſe, yours ſhall be knowne to you, you ſhall enjoy a profound peace in your houſe; and as riches ſhall not puffe up your heart with vanity, you ſhall taſte the pleaſure of them without offence.

Experience which ſhall verifie my predictions, ſhall teach you that it is God who gives heyres to Fathers, for yours ſhall bee as remarkable for their number as their merit; and your houſe ſhall bee as fruitfull in children, as the meadowes in flowers, and the fields in ſheaves. Poverty, which old age ſo much fears, ſhall not afflict the laſt yeares of your life; you ſhall dye with abundance, as you have lived with it; and as they carry corne into the Barne when it is ripe, they ſhall carry you to the grave, when you are weary of living.

Moreover doubt not of the

visit thy habitation, and ſhalt not ſinne

25 Thou ſhalt know alſo that thy ſeed ſhall be great, & thine off-ſpring as the graſſe of the earth.

26 Thou ſhalt come to thy grave in a full age, like as a ſhock of corne cometh in in his ſeaſon.

27 Lo this,

we have ſearched it, ſo it is, hear it, and know thou it for thy good.

event of theſe things, they ſhal come to paſſe as I have foretold them; and if you think of them ſometimes, they will ſweeten your diſpleaſures, and of a happineſſe which is to come, you ſhall make a preſent felicity.

CHAP.

CHAP. VI.

THE ARGUMENT.

JOB replyes, and makes it appeare that his punishments surpasse his crimes; That their extreame rigour hath made his friends disperse; That his courage would not permit him to implore their assistance; And that heaven will punish their ingratitude.

JOB observing by his friends discourse, that his Reasons had made no impression in his minde; and that he neither knew the designe of God in his afflictions, nor his owne in his complaints, replyed to him in these tearms:

1 But Job answered and said.

2 Oh that my griefe were throughly weighed, and my calamity laid in the balance together!

I would the ſins which I have committed, and which have provoked the anger of God againſt me, were put in balance with the paines which I ſuffer.

3 For now it would be heavier than the ſand of the ſea, therefore my words are ſwallowed up.

I am aſſured that theſe would weigh more than all the ſand of the ſea, and that there is no conſtancy but would be overwhelmed under ſo weighty a burden: wherefore, having nothing but diſpleaſures in my heart, it is no wonder if I have nothing but complaints in my mouth.

4 For the arrows of the Almighty are within mee, the poiſon whereof drinketh up my ſpirit: the terrours of God doe ſet themſelves in aray againſt me.

It ſeemes God will diſcharge upon my body all the arrowes of his fury, he drawes not a ſhot but hurts me; and as if he would joyn ſkill with his force, his invenomed ſhafts ſprinkle in my veines a mortall poiſon, which drinkes my blood, and dryes up all my ſtrength: and as if this kinde of puniſhment were

were not cruell enough he addes feare to my griefe, and ſerves himſelfe both with preſent and future evils to render me unhappy.

It is not hard for you in the happineſſe which you injoy to make a truce with complaints, but this patience, from which you thinke to draw a reputation, is common with the beaſts as well wilde as tame, for whileſt either of them findes graſſe, they never importune Heaven with their cryes.

But he may complaine with reaſon, who to appeaſe the hunger, which devoures his entrailes is conſtrained to eat aſhes and to ſwallow poiſon.

For my part though I am not yet reduced to this miſery, Heaven is my witneſſe, that thoſe meates which heretofore made me affraid, are now my delight, and that

5 Doth the wilde aſſe bray when he hath graſſe? or loweth the ox over his fodder?

6 Can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egge?

7 The things that my ſoule refuſeth to touch, are as my ſorrowfull meat.

without having liberty of chooſing; Neceſſity inforces me to eat indifferently of all that I can finde.

8 O that I might have my requeſt! & that God would grant me the thing that I long for!

Shall my vowes never be heard? ſhall I finde no favour with God for to obtaine of his bounty what my heart deſires, and what my mouth demands of him?

9 Even that it would pleaſe God to deſtroy me, that he would let looſe his hand and cut me off.

My prayers are neither injuſt nor inſolent, for I conjure him onely to finiſh what he hath ſo well begun, to end by a ſhamefull death the miſerable life which I lead, and to withdraw his hand which ſupports me but to make me languiſh, to the end that I may returne into nothing.

10 Then ſhould I yet have comfort, yea I would harden my ſelf in ſorrow; let him not ſpare, for I have not

He would much oblige me if he did not ſpare me, and I ſhould comfort my ſelfe, if by a ſurcharge of ſorrow he would ſuddenly take from me my life. That care which he takes to preſerve it for me,

is

is the moſt cruell effect of his anger: that which you call favour ought to be called rigour, and death is ſo much the object of my deſires, that you need not feare my appealing from it; when he who is moſt excellently holy ſhall condemne me to it: neither have I vigour enough to ſuſtain the aſſault of his power. The match is unequall, where man enters into the liſts with God, and for to have ſo much patience as you deſire from me, it were neceſſary to be aſſured that my death approached, and that heaven advanced forwards that happy Terme, when all my miſeries ſhould end.

concealed the words of the holy one.

11 What is my ſtrength, that I ſhould hope? & what is mine end, that I ſhould prolong my life?

Nature hath done no miracles in my perſon. My body hath its weakneſſes as well as others, and being neither compoſed of Marble nor of Braſſe, you muſt not wonder

12 Is my ſtrength the ſtrength of ſtones? or is my fleſh of braſſe?

if it yeeld to the assault of sorrow.

13 Is not my help in me? and is wisdom driven quite from me?

In this deplorable condition I see nothing which may charme my displeasures, my languishing spirit hath no more that vigour, which made it triumph over all disasters, and my faithlesse friends have no more that tenderneſſe which made them sensible of all my miseries;

14 To him that is afflicted pitty should be shewed from his friend; but he forsaketh the feare of the Almighty.

Yet they had best take heed, it is no lesse their owne interest than mine, for he, who assists not his friend, feares not his God: and who wants pitty for the one, will want reverence for the other.

15 My brethren have dealt deceitfully as a brook, and as the streame of brooks they passe away:

Lastly they which boasted that they loved me as their brother, have basely left me assoon as they understood of my misfortunes, and if at any time they meet me they passe away more swiftly than

16 Which

the torrents in the valleys, I know,

know they thinke that my evill is contagious and that the feare of catching it makes them retire from me, but I know alſo, that humane prudence is blinde, and that it ingages it ſelfe upon great hazards to avoid little dangers, like thoſe, who to keep themſelves from the dew, unwiſely expoſe themſelves to the ſnow.

are blackiſh by reaſon of the yce, & wherein the ſnow is hid:

They ſhall undergoe the Puniſhment of ſo baſe a treachery, and though it ſeeme that to ruine them whole yeares be not long enough they ſhall periſh in a moment; and ſoft wax ſhall longer reſiſt the fire, than theſe treacherous men ſhall reſiſt the anger of God.

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

Their proceeding deſerves well this chaſtiſement, for they have no ſincerity in their actions, whatſoever they promiſe you, their words never

18 The paths of their way are turned aſide; they go to nothing, & periſh.

anſwer their thoughts: they ſhift like beaſts, who make faults for the Huntſmen, but if they abuſe men by their turnings, they more dangerouſly deceive themſelves, becauſe theſe devious wayes will lead them to death.

19 The troops of Tema looked, the companies of Sheba waited for them.

And leaſt you ſhould thinke I accuſe them without cauſe, or complaine without reaſon, obſerve the neighbouring provinces, where I thought I had as many friends as there are noble perſons, and have patience to conſider what they have done to comfort me.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

Indeed they came to ſee me and I beleeve that affection brought them rather than curioſity: but when they ſaw the deplorable condition of my fortune they could not comprehend how amongſt ſo many misfortunes there ſhould remaine any hope, and at the ſame time their heart

was

was ſeized with pitty, and their countenance covered with ſhame.

You have taken the paines too to come hither, and the reputation which my diſaſter gives me, hath begotten a deſire in you of ſpeaking with me; but when your eyes had made you ſee that, which your eares had informed you, your compaſſion turned into horrour, and you had more feare of catching my evill, than deſire of curing it.

21 For now ye are nothing; ye ſee my caſting down, and are afraid.

And it muſt needs be this conſideration, that hath ſeperated you from me, and not my importunity; for you know that my tongue never betrayed my courage, and that neceſſity cannot compell me to aske any of your eſtate, though I am not ignorant that amongſt true friends all things are common.

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance.

Did I ever intreat you to

23 Or deli-

joyne

ver me from the enemies hand? or redeem me from the hand of the mighty.

joyne your forces with mine to deliver me from the fury of my enemies? and when the great ones of the age, better knowne by their injustice, than their birth, had cruelly assaulted me, doe not you remember, that without imploring your succours I resolved to conquer them by my patience?

24 Teachme, & I will hold my tongue: and cause me to understand wherein I have erred.

But least you should beleeve that my misery makes me insolent, teach me, I am ready to heare: and if you judge that in my discourses I am mistaken either through pride, or ignorance, I will have you for my masters, and become your schollar.

25 How forcible are right words! but what doth your arguing reprove?

Observe onely that nothing ought to be further from the Spirit of a master than lyes, and yet nothing hath more offended you in my discourses than their truth, and to accuse my innocence you have fought

fought against reason.

Suffer me likewise to tell you that you prepare studyed discourses, for to blot the most holy actions, and that you use not your eloquence but to acquire esteeme.

If a childe loosing his Father hath lost all his support with him, he hath no more cruell enemies than you: and as your interests are the motives of all your actions, you spare not your very friends, you employ all your artifices to ruine them, and their losse is welcome to you, provided it be profitable.

Although you have all these bad qualities, yet I refuse not the combat, end the dispute, which you have begun, examine my discourses and condemne them, if you finde them lyes

I aske but one favour of you, when you would answer me.

26 Doe ye imagine to reprove words, and the speeches of one that is desperate, which are as winde?

27 Yea, ye overwhelm the fatherlesse, & you dig a pit for your friend.

28 Now therefore be content, look upon me, for it is evident unto you if I lye.

29 Returne I pray you, let

it not be iniquity; yea, returne againe: my righteouſneſſe is in it.

me, uſe not pricking tearmes injuries make not reaſons valid, and when you would pronounce my ſentence, conſult your conſcience, and take heed leaſt your mouth utter any thing which is belyed by your heart.

30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

And on my part I promiſe you that impiety ſhall be baniſhed from my diſcourſe, that the words which compoſe it ſhalbe as pure as mythoughts, and that indiſcretion ſhall make me utter nothing which may hurt your eares.

CHAP.

CHAP. VII.

The Argument.

Job not knowing how to finish a discourse which pleased him, relates the miseries of life, and wisheth that a ready death were the remedy of them: but considering on the other side, that one cannot get out of the grave when one is once in, he changeth this desire into prayer, and conjures God to pardon him his offences.

THat which hath crossed you most in my complaints is the passion which I have for death: but certainly you would finde it reasonable if you would remember, that the life of man is a warre, which hath neither truce nor peace

1 Is there not an appointed time to man upon earth? are not his dayes also like the dayes of an hireling?

peace, and that his condition is no better than thoſe poore mercenaries whoſe travells have no repoſe.

2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for the reward of his workes:

Alſo as ſlaves covered with ſweat and duſt wiſh nothing more paſſionately than the ſhade for to refreſh them, and reſt to repayre them, and as workemen deſire nothing ſo ardently, as the end of their worke and the recompence of their travaile:

3 So am I made to poſſes monethsof vaniry, & wearisome nights are appointed to me.

So I have wiſhed nothing more than the end of this unhappy life, whoſe dayes are ſo barren in contentments, and ſo fruitfull in diſpleaſures, and I number the tedious nights which have not ſo many moments in them as they give me troubles.

4 When I lye downe, I ſay, When ſhall I ariſe, and the night be gone? and I

If I lye downe, I wiſh that the day ſtarre were up that I might riſe with it, and when it hath appeared upon our Horizon, its light, which diſſipates

ſpates the vexations of others augments mine, and as if night were to be the remedy of them, I expect it with impatience; and when it is come I finde that it is unprofitable to my paine.

am full of toſſings to and fro unto the dauning of the day.

If my deſires ſeeme extravagant, you muſt accuſe the cruelty of the evills which I ſuffer, for my body is covered with a thouſand Ulcers; and my skin glued, ſhrivil'd upon my bones, and blacked with the Sun, and the duſt makes thoſe who ſee me take me rather for an apparition, than a man.

5 My fleſh is clothed with worms & clods of duſt, my skin is broken, and become loathſome.

Why then ſhould I love my life, ſince beſides the evils which make it odious, it's fragility makes it contemptible? for a thread is not ſo eaſily broken as the web of our dayes, and when it is once broken no hand is ſkilfull enough to piece it.

6 My dayes are ſwifter than a weavers ſhuttle, & are ſpent without hope.

Remem-

7 O remember that my life is winde: mine eye ſhall no more ſee good.

Remember Lord, when you arm ſo many creatures to puniſh me, that my life is like the winde which paſſeth away and never returneth, for when I once enter into the grave you ſhall never bring me againe to make me taſte the delights of life.

8 The eye of him that hath ſeene me ſhall ſee me no more: thine eyes are upon me and I am

The world ſhall ſee mee no more, and death, which ſhall ſeperate me from the company of men, ſhall deface me out of their memory, and when your eyes which ſee all things ſhall reckon the number of your creatures, they ſhall finde me here no more neither to recompence me, nor puniſh me.

9 As the cloud is conſumed, and vaniſheth away, ſo he that goeth downe to the grave ſhall come up no more.

As a cloud appeares noe more when the ſun which formed it hath diſſipated it, ſo are men ſeene no more when death hath deſtroyed them, and they appeare no more upon the earth, when they are once gone into the grave.

They

They come no more into their families to governe them, nor into their ſtates to command them: and the condition of the living is ſo different from that of the dead, that if they ſhould returne hither, their domeſtiques would not know them, and they themſelves, that made much of them, would not be able to endure them.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

Since the condition of the dead hath its misfortunes as well as that of the living, I will permit my mouth to ſpeak, and my heart to ſigh, I will vent my miſeries in my complaints and giving liberty to my griefe, I am reſolved to ſpeak to God, whatever it ſhall ſuggeſt.

11 Therefore I will not refraine my mouth, I will ſpeake in the anguiſh of my ſpirit, I will complaine in the bitterneſſe of my ſoule.

Doth my pride equall the ſeas that you ſhould keepe me in priſon, as you doe it in captivity? and am I as furious as thoſe monſters which you ſhut

12 Am I a ſea, or a whale that thou ſetteſt a watch over me?

ſhut up in the Abyſſe, that you treat me with the like Rigor?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint.

This reſtraint gives me a thouſand paines a day, and if I ſay, when the night is come, my Bed ſhall be my comfort; I ſhall finde eaſe in relating it my diſpleaſures, and ſleepe ſhall give ſome intermiſſion to my Torments;

14 Then thou ſkareſt me with dreams, and terrifieſt me through viſions.

All theſe hopes are falſe, for you make Apparitions paſſe before my eyes which frighten me, and you command dreames to put on hideous formes to trouble me during my repoſe.

15 So that my ſoule choſeth ſtrangling, & death rather than my life.

Wherefore my ſoule yeelding to the aſſault of ſorrow, wiſheth nothing but a gibbit, and death which is the Terrour of the guilty is the deſire and hope of the moſt unhappy and moſt innocent of all men.

16 I loath it, I would not live alway: let

And certainly I may well be pardoned if I have the ſentiments

timents of one that is desperate, for in the force of my evils, and in the weakneſſe of my body, it is neceſſary that I die: it notwithſtanding my conjectures are not true, and after ſo many ſorrowes I muſt yet live, treat me more gnetly Lord, and ſearch no other motive of your mercy than the ſhortneſſe of my dayes, and the miſery of my life.

me alone, for my dayes are vanity:

What is man that you ſhould undertake his ruine with ſo much indignation, you make him inſolent in declaring your ſelf his enemy, whatſoever misfortune befalls him in this combat he will have the advantage & eſteeme himſelf too glorious in having been the object of your anger.

17 What is man, that thou ſhouldeſt magnifie him? and that thou ſhouldeſt ſet thine heart upon him?

As if it were very difficult to conquer him, you imploy at once ſweetneſſe & ſeverity, for one while you flatter him as a childe, and preſently after you

18 And that thou ſhouldeſt viſite him every morning, and try him every moment?

you threaten him as a ſlave.

19 How long wilt thou not depart from me, nor let me alone till I ſwallowed down my ſpittle.

How long will yee deferr the pardon which an innocent man askes of you? and when will the houre come that, my tongue being no longer faſtned to my palate, I may forme words at liberty?

20 I have ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a marke againſt thee, ſo that I am a burden to my ſelfe?

O divine protector of men I will betray my innocence, and confeſſe that I have ſinned; but what ſhall I do to appeaſe you, ſince all my cares have been hitherto unprofitable, and notwithſtanding all I can do, I can neither pleaſe you, nor endure my ſelf, nor be well with my ſelf being ill with you.

21 And why doeſt thou not pardon my tranſgreſſion, and take away mine iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeeke me

Rather of a guilty man make an innocent, deface my ſin by your grace, and deferre no longer to accord me this favour: for conſidering the evils that I feele, the grave will preſently be my dwelling: and if you retard your favours

favours till the morning, I shall be no longer capiable to receive them.

in the morning, but I shall not be.

CHAP. VIII.

THE ARGUMENT.

BIldad, one of the Princes who had left his ſtate to come comfort Job, ſpeakes: and after he had reproached him with his injuſtice dilates himſelfe upon the miſeries of the wicked; and makes him hope that if he change his life he ſhall change his fortune.

WHen Job had finiſhed this diſcourſe, which he had not begun but to defend his innocence, *Bildad* who held the ſecond ranke amongſt his friends ſpake, and following the example of

1 Then anſwered Bildad the Shuhite, and ſaid,

of *Eliphaz*, ſaid to him with ſome heat.

2 How long wilt thou ſpeak theſe things? and how long ſhal the words of thy mouth be like a ſtrong winde?

How long will you talke indiſcreetly? how long will ye wander in theſe extravagant diſcourſes? and accuſe Heaven of injuſtice and your friends of infidelity?

3 Doth God pervert judgement? or doth the Almighty pervert juſtice?

Do you thinke that God who is the ſupream juſtice pronounceth unjuſt decrees; and that when he uſeth his power to puniſh men, he proportions not the puniſhments to the ſins?

4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion:

Though your children, have offended him, and that the ſudden and unthought of death which they have ſuffered be the juſt puniſhment of their crimes,

5 If thou wouldeſt ſeek unto God betimes, & make thy ſupplication to the Almighty:

You may profit by their mi-fortune, and be made wiſe at their expence. In a word, if in your miſery you implore the ſuccors of heaven, and if in the morning when

when the season is calme, and your minde cleare, you present it your prayers.

If you are sincere in your intentions and modest in your words,

God who at present seems to be asleepe, will awake for to thinke upon you, and after he hath restored peace to your soule he will restore its former luster to your house, he will recompence your losses with interest, and the felicity which he prepares for you shall be greater than that, whose losse you regrett.

But since, this being no good security, my promises may be suspected of you, consult the times of our fathers read the histories of our Granfathers, and consider what they have written in favour of the truth which I declare,

For we our selves are too

6 If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousneſse prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thy selfe to the search of their fathers.

9 For we

are but of yesterday, and know nothing, because our dayes upon earth are a shadow.

young to be beleeved, our life being not very long, our experience cannot be great, and we may be ignorant of many things, since we know not that our dayes dispersе themselves like a shadow, which vanisheth at the light of the Sun.

10 Shall not they teach thee, and tell thee, and utter words out of their heart?

Those sage old men who have had the Angells for their masters shall resolve you in your doubts, and their discourses more eloquent than mine shall perswade you that the happinesse of the wicked cannot long endure, and that the misery of the just must presently end.

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilest it is yet in his greennesse, and not cut down,

But if nature her self be the mistresse of men and if we may draw instructions from all the creatures, do not you see that these fayre flowers which the rushes of the Marshes beare cannot live without humidity, and that

to

to remove them from the water is to condemne them to death, that when they do but bloſome; before the hand of men hath defiled their beauty, if only humidity be wanting, there is no herbe which dyes ſo ſoone, and the ſame day which ſaw them borne ſees them dye.

it withereth before any other herb.

It is juſt ſo with the proſperity of the wicked; for though all things ſucceed according to their deſires, if the grace of God be wanting, it is neceſſary that they periſh; and when to deceive men they ſhall ſeeme pious in appearance, God who ſeeth the bottome of the heart, ſhall not faile to puniſh them.

13 So are the paths of all that forget God, & the hypocrites hope ſhall periſh.

14 Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web.

The deſigne which they have to cover their ſins under the cloke of piety, ſhall not ſucceede; and the vaine hopes wherewith they flatter themſelves, ſhall reſemble the ſpi-

ders webs, which have never ſo much artifice, but they have as much weakneſſe.

15 He ſhall lean upon his houſe, but it ſhal not ſtand: he ſhall hold it faſt, but it ſhall not endure.

They ſhall relye upon the greatneſſe of their houſe, but it ſhall fall like them; They ſhall indeavour to ſupport it by their Alliances, but whatſoever cunning they uſe, they ſhall have the diſpleaſure of ſeeing it overthrowne, but ſhall not have the power to raiſe it up.

Finally, to keepe to the tearmes of our firſt compariſon, we muſt confeſſe that the fortune of the wicked is like to the beauty of the reeds, for to ſee them in the morning, in thoſe moyſt places where they have their birth, you would judge that the ſpring which ſees all the flowers borne and dye, would never ſee them have an end.

16 He is greene before

Notwithſtanding when the ſun is in his Meridian, and beats

beats perpendicularly upon their heads, he doth not only deface all their beauty, but dryes up their roots, and depriving them of that moysture which nouriſhed them, he makes them more arrid than the rocks. Finally, he ſo conſumes them by his heat, that there remains no reſt of them, and if the earth which bore them could ſpeake, it would ſay that it had loſt the remembrance of them.

'Tis one of the recreations of this beautifull ſtarre to ruine his workes for to produce new ones, and to keep up the beauty of the world by the variety of his effects: And 'tis one of the employments of divine Juſtice to chaſtiſe the wicked, and to ruine their fortune, and to ſtifle their glory in the birth.

Divine bounty, its deare companion, treats not the

the ſun, & his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, and ſeeth the place of ſtones

18 If he deſtroy him from his place, then it ſhall deny him, ſaying I have not ſeen thee.

19 Behold, this is the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not

cast away a perfect man, neither will he help the evill doers:

simple ſo, for it takes care of preſerving them, it imbraceth their intereſts, and refuſing its aſſiſtance to the wicked, it tacitely conſents to their ruine.

21 Till he fill thy mouth with laughing, and thy lips with rejoyceing.

This generall rule ſhall have no exception for you, and if you are faithfull to God, your bad fortune ſhall change into a better; joy ſhall appeare againe upon your countenance, and laughter recovering its place upon your lips, ſhall baniſh ſadneſſe and griefe.

22 They that hate thee ſhall be cloth-ed with ſhame, and the dwel-ling place of the wicked ſhall come to nought.

And as the punithment of the wicked is a part of the happineſſe of the juſt, they who have made warre againſt you, ſhall be rigorouſly puni-ſhed, and you ſhall have the contentment of ſeeing ſhame upon their faces, and miſery in their houſes.

CHAP.

CHAP. IX.

THE ARGUMENT.

JOB avowes that there is none just before God; and after he had established this maxime by an ample description of the soveraignty of God, he againe defends his innocence, and shewes that in the tearmes of Justice he ought rather to be rewarded than punished.

JOB, who saw well that his intentions were sinisterly interpreted, and that they suspected him to accuse heaven of injustice; to purge himselfe of this crime, and reclayme his enemy from this errour, said to him:

1 Then Job answered, and said,

I agree with you that there is none innocent before God,

2 I know it is so of a-

mith: but how should man be just with God?

that our perfections compared with his, are reall faults, as our Being compared with his is nothing.

3 If he will contend with him, he cannot answer him one of a thousand.

I know that a man being so rash as to dispute with him, can carry nothing away in the conflict but shame and losse, and that of a thousand things whereof God may accuse him he shall hardly purge himselfe of one.

4 He is wise in heart, & mighty in strength: who hath hardened himself against him, and hath prospered.

If they make warre against him with open force, he is Almighty; and if they thinke to surprize him by Artifice, he is Wisdome it selfe; he laughs at our attempts and our subtilties, and whosoever oppoſeth his Will, it is necessary he resolve upon an eternall warre.

5 Which removeth the mountains, and they know not which overturneth them in his anger.

He looseneth the Mountaines from their roots, he fills the Vallies with their breaches, and he causeth this destruction so suddenly, that those

thoſe who ſhould reſent it can neither foreſee nor avoid it.

He makes the earth tremble when he pleaſeth, and though it be the center of the world, he makes it change its place when he will, and thoſe columnes which ſerve it for a foundation, ceaſe to be unmoveable when he ſpeaketh.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble:

It was he who without being ayded of men or Angels, ſtretched forth the heavens, and rouled them in a circle; and whileſt he might have been wholly taken up in ſo great a deſigne, he walked upon the ſea, and taught that perfidious and proud element obedienc eand fidelity.

7 Which commandeth the ſun, and it riſeth not: and ſealeth up the ſtars:

8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea:

And it is not to be wondered at, ſince thoſe conſtellations ſo knowne to the Marriners, and which either preſage tempeſts, or excite them, be the works of his hands:

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth:

and that they have no influence nor vertue, but what they have borrowed from his power.

10 Which doth great things past finding out, yea and wonders without number.

Finally, to paint him in his most lively colours, and designe him by those qualities which belong to none but him; he does things so great, as for not being to be compriſed, they ought to be admired; and the greatneſſe of them does not diminiſh the number, becauſe they are infinite.

11 Lo, he goeth by me, and I ſee him not: he paſſeth on alſo, but I perceive him not.

As he is powerfull in his deeds, he is ſo ſecret in his deſignes, that he can come upon me and I not ſee him, and by the ſame reaſon he can retire himſelfe, and I not perceive him.

12 Behold, he taketh away, who can hinder him? who will ſay unto him, what doeſt thou?

His power is ſo abſolute, that when he examines the guilty, he is not bound to obſerve all the formalities of our Judges; his interrogations

are

are ſo prompt, that it is impoſſible to anſwer to them; and his diſcuſſions are ſo rigorous, that they cannot defend themſelves from them; and though he deale in this manner, there is no one dares ask the reaſon of it.

When our crimes have provoked him, and to puniſh them he hath taken thunder in his hand, one muſt be without judgement, for to think to reſiſt him; The Angels themſelves, who move the heavens, and the Kings which govern the earth, finde no better meanes to appeaſe his anger, than to humble themſelves before him.

13 If God will not withdraw his anger, the proud helpers doe ſtoope under him.

Being then but a man by my birth, and a miſerable man by my condition, how ſhould I be able to reply to him in his fury? and with what audacity muſt I be animated to accoſt him my ſelfe, and to ſpeake

14 How much leſſe ſhall I anſwer him, and chuſe out my words to reaſon with him.

speake to him without Interpreter, and without Advocate?

15 Whom, though I were righteous, yet would not answer, but I would make supplication to my Judge.

But though my birth were more illustrious, and my condition more happy; I should not dare to defend my selfe against him; and knowing that he is my Judge and my Soveraigne; I should use rather prayers than Reasons.

16 If I had called, and he had answered me, yet would I not beleeve that hee had hearkened unto my voyce.

And though I did know that hee would heare them, his greatnesse and my misery would perswade me that he would not listen to them; and I should beleeve that he had done his Majesty wrong, if he had daigned to entertaine himselfe with one that is miserable.

17 For he breaketh me with a tempest, and multiplyeth my wounds without cause.

His proceeding agrees with my beliefe, for he is alwayes angry, and never appeares but in clouds, great with thunder and lightning; when I pray him to cure my wounds, he

makes

makes me new ones; and to increaſe the griefe of them, he does not diſcover me the cauſe.

He doth not permit my minde to take a little reſt. The end of one evill is the birth of another; and oftentimes to overwhelme me, he ordains them to aſſault me in company, and to fall upon me all together.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſſe.

Wonder not if he treat me thus, Power and Juſtice are on his ſide, and as innocent as I am, when he accuſes me, or condemns me, there is not a witneſſe who will depoſe in my favour, nor advocate who dare defend my cauſe.

19 If I ſpeak of ſtrength, lo, he is ſtrong: and if of judgment, who ſhall ſet me a time to plead?

If I undertooke to juſtifie my ſelf, my mouth and my heart taking his part, would condemne me; and if I had proved by my reaſons that I am innocent, he would make me

20 If I juſtifie my ſelfe, mine owne mouth ſhall condemn me: If I ſay I am perfect, it ſhall

also prove me perverse.

21 Though I were perfect. yet would I not know my soul: I would despise my life

me confesse by his, that I am guilty. Finally, were I the most just of men, and did the earth give me a publique testimony of it, he could make me lose the credit of it, and hide from me the purity of my soule, for to make my life wearisome.

22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

Wherefore I persist in my first opinion, and maintaine that God, using the power which his Soveraignty gives him, he involves the innocent with the guilty, and dispensing with our Lawes, he proportions not alwayes the punishment to the sinne, nor recompences to vertues.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

If he hold this Maxime, and will not spare the just when he punisheth the guilty, let him content himselfe to kill them once, and not mock at their torments to make them despaire.

24 The earth

You would say that he governes

vernes the earth like a Tyrant, and that he takes pleasure to blinde the Princes that governe it under him, and to make their depraved wills passe for very reasonable laws, for they cannot deny that he authorises those disorders since he distributes crownes, and gives them to Tyrants as well as to legitimate Princes.

is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, & who is he?

During these disorders, my dayes are past away more swiftly than a Post who brings good newes; and during their flight, my eyes have seene nothing which may give content to my soule.

25 Now my days are swifter than a post: they flee away, they see no good.

They have fled away as those Vessels which carrying fruits, of which the Marriners apprehend the corruption, go with displayed Sayles; or as those Eagles who search their prey, and whose naturall lightnesse is also assisted by the famine which devoures them.

26 They are passed away as the swift ships: as the eagle that hasteth to the prey.

When

27 If I say I will forget my complaint, I will leave off my heavineſſe, & comfort my ſelf:

When I reſolve to hold my peace, and that I forbid my eyes teares, and my mouth ſighs, my face betrayes me, and they obſerve there all that paſſeth in my ſoule.

28 I am afraid of all my ſorrowes, I know that thou wilt not hold me innocent.

Wherefore without any longer keeping of ſilence, which prejudiceth me, I will complaine to you, oh my God, and tell you that I have alwayes lived in your feare; That I have been ſcrupulous rather than a Libertine; and knowing well that you ſpared not thoſe who offended you, I have alwayes walked in innocence.

29 If I be wicked, why then labour I in vain?

But if after all my cares, you make me paſſe for guilty, and if you pay my ſervices as offences, have not I loſt my time? and are not my labours, being ſo ill acknowledged, unprofitable?

30 If I waſh my ſelfe with

Though I were waſhed in the waters, and my white-

neſſe:

neſſe equalled that of the ſnow; though my hands were cleane, and the purity of my heart ſurpaſſed that of my body,

ſnow-water, & make my hands never ſo clean.

You would obſerve faults in my perſon, your holineſſe would diſcover impurities in my ſoule, your juſtice would finde diſorders in my body, and my clothes for to accommodate themſelves to your inclination, and ſerve your Juſtice, would be afraid, and would not be able to indure me.

31 Yet ſhalt thou plunge me in the ditch, & mine owne clothes ſhall abhor me

For when I conteſt with you, I ſee that my adverſary is not a man, and that there is no Tribunall on earth where I may hope, that your right and mine may be equally diſcuſſed.

32 For he is not a man as I am, that I ſhould anſwer him, and we ſhould come together in judgement.

There is no perſon which can determine our differences, ſince you are a party, I have no more Judge; and in this con-

33 Neither is there any daies-man betwixt us, that might lay his

hand upon us both.

contestation where I oppose my innocence to your Justice, I finde no Arbiter who can bring us to accord.

34 Let him take his rod away from me, and let not his feare terrifie me.

If notwithstanding you sweeten a little the paines which I suffer, if you disarm those hands which carry thunder, and if you temper that Majesty which begets my feare

35 Then would I speak, and not feare him, but it is not so with me.

I would speak with liberty, and having no more apprehension, my innocence should furnish me with reasons to defend my self: but in the astonishment that I am, I have neither words nor thoughts, and my silence, which is but an effect of my feare, passeth for an effect of my sinne.

CHAP.

CHAP. X.

THE ARGUMENT.

IOB oppreſſed with the extreame griefes which he ſuffers, gives himſelfe up to complaints; repreſents to God that he is his workmanſhip, to oblige him to do him favour; and paſſing from reaſons to prayers, conjures him to end his miſeries before he enter into the grave.

I Am weary of living, and to ſee the end of my miſeries; I wiſh for the end of my dayes; in the griefe which preſſes me, I cannot keepe ſilence; and becauſe I knew not to whom to betake me, I muſt ſpeake againſt my ſelfe, and give way to my complaints,

1 My ſoul is weary of my life, I will leave my complaint upon my ſelf, I will ſpeake in the bitterneſſe of my ſoul.

2 I will ſay unto God, Do not condemne me, ſhew me

wherfore thou cõtendeſt with me.

plaints, to give eaſe to my paines: Whatever then come of it, I will ſay to God, Condemne me not without hearing me, or if you are reſolved upon it, grant to me if you pleaſe one favour, which they refuſe not to the moſt culpable, and declare to me for what ſins you puniſh me.

9 Is it good unto thee that thou ſhouldeſt oppreſſe, that thou ſhouldeſt deſpiſe the work of thine hands, & ſhine upon the counſell of the wicked?

What advantage can you draw from my loſſes, and what profit will come to you if calumny triumph over my innocence, if my enemies ruine the worke of your hands, and if to facilitate the execution of their pernicious deſignes, you aſſiſt them with your power?

4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?

Are you ignorant of the eſtate of my life? Are your eyes like ours, which ſee but the appearance of things, and cannot penetrate the bottome of them? Is your knowledge propt upon feeble conjectures,

like

like ours, and can ignorance ſerve you for an excuſe (as it does us) in your judgements?

Are your dayes numbred like ours? and are your yeares compoſed of thoſe moments which follow one another, and which are the cauſe that we poſſeſſe but the leaſt part of our life?

5 Are thy dayes as the dayes of man? are thy yeers as mans dayes?

If your knowledge be infallible, and your durance eternall, what need you ſearch into my ſinnes with ſo much earneſtneſſe, and torture me to make my mouth ſpeake a thing which you may read in my heart?

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

What neceſſity is there of ſo careſully clearing to you my innocence, ſince whereſoever I am, I am alwayes in your power, and there is no one in the world which can take me out of your hands?

7 Thou knoweſt that I am not wicked, and there is none that can deliver out of thine hand.

Change then your deſigne, remember that I am your worke,

8 Thine hands have

made me, and fashioned me together round about; yet thou doest destroy me.

worke, and that there is no part of my body which is not an effect of your power: Notwithstanding as if you were but equall, it seemes that you have resolved to ruine me, and that you seeke for glory in my overthrow.

9 Remember, I beseech thee, that thou hast made me as the clay, & wilt thou bring me into dust again?

Remember that dust is the matter of which you have composed me, and as of so weake beginnings, you cannot hope for great progresses, it is necessary that I perish presently, and that having been earth before my birth, I become dust after my death.

10 Hast thou not poured me out as milk, & curdled me like cheese?

Consider if you please that you have given me my being, and as shepherds prepare milk and make it curdle into cheese, so have you disposed of the blood of my mother, and thickning it by the naturall heat you have formed my body of it.

11 Thou

Of the same matter (Di-

vine workeman) you have made a hundred different parts, for the bone which ſuſtaines us, the Nerves which give us motion, and the skin which ſerves us for covering and Ornament, are in their firſt originall but the ſame blood which you have thus diverſified.

haſt clothed me with skin and fleſh, and haſt fenced me with bones & ſinewes.

As your divine wiſedome leaves nothing imperfect in nature, you animated this worke with the breath of your mouth, and as your providence abandons not your creatures, you conſerved that by your care, which you have produced by your mercy.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

Although it ſeeme you agree not with me in all this diſcourſe, and that to conceale your ſentiments from me you treat me rather as your enemy then as your creature, I know that you retaine the memory of the favours which

13 And theſe things haſt thou hid in thine heart: I know that this is with thee.

made me, and fashioned me together round about; yet thou doest destroy me.

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which you have done me, and that you cannot resolve to ruine a man, whom you have so much obliged,

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

But if these conjectures are true, why then do you punish me? the sins of my youth cannot be the cause, for I have repented of them, and you have pardoned them, why then am I not exempt from the punishment, if I am absolved from the offence?

15 If I be wicked, wo unto me, and if I be righteous, yet will I not lift up my head: I am full of confusion, therefore see thou mine affliction:

Whatsoever it be, you ought not to punish me with so much rigour, for if I am guilty, I shall bee unhappy enough, my sinne shall serve me for punishment; and if I am just, my innocence shall not cause in me any vanity, for, alas, whence should he have it, whom you make drunke with teares, and whom you surfet with miseries.

16 For it

Notwithstanding as if I were

were the proudeſt of men, you treat me like a ſavage beaſt: The huntſmen exerciſe not more cruelties upon a furious Lioneſſe, then you exerciſe upon me; and when I beleeve that my miſeries are about to end, you returne more animated then ever, and make me ſuffer new ones, which beget aſtoniſhment and horror in the minds of thoſe who behold them.

All your creatures ſerve for your anger; your Angels and your Devils are witneſſes which depoſe againſt me; and the diſeaſes which aſſault me, are the ſouldiers which defend your quarrell.

Since you did reſerve me for ſo many miſeries, why did you take me out of the womb of my mother? and ſince you have concluded that I ſhould be the Fable of the world, and that my miſery ſhould be as

16 For it increaſeth: thou huntest me as a fierce Lion: and again, thou ſhewest thy ſelfe marvellous upon me.

17 Thou renewest thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and warr are againſt me.

18 Wherefore then haſt thou brought me forth out of the wombe: Oh that I had given up the ghoſt, and no eye had ſeen me!

ſhamefull as it is unjuſt, why did you not oblige death to take away my life, for to conſerve my honour?

19 I ſhould have been, as though I had not been; I ſhould have been carried from the wombe to the grave.

I ſhould be now as if I had not been, and without paſſing through thoſe different degrees of a long & miſerable life, I ſhould have been carryed from the Cradle to the Grave, and from the wombe of my proper Mother into the boſome of my common one.

20 Are not my dayes few? ceaſe then, and let me alone, that I may take comfort a little.

Shall my deſires never be heard? ſhall the yeares which ſeem ſo ſhort to contented men, and ſo long to the unhappy, never end with me? & will you (Lord) never give me any truce to ſigh forth my griefs with freedom?

21 Before I go whence I ſhall not return, even to the land of darkneſſe, and the ſhadow of death.

Grant me this favour before I leave the world, and that to obey the decree which you have pronounced againſt all men, I returne to the boſome

22 A land of darkneſſe, as

of

of the earth, where the light never diſſipates the darkneſſe, where happineſſe never ſucceeds miſery, where Death never ſuffers life, where order raignes no more, and where Confuſion hath eſtabliſhed her empire.

darkneſſe it ſelf, and of the ſhadow of death, without any order, and where the light is as darkneſſe.

CHAP. XI.

The Argument.

ZOphar Job's *third friend upbraides him with the inſolence of his words, and to take downe the pride of which he accuſeth him, he repreſents to him diverſe perfections of God; and to rayſe his courage alſo which he conceived depreſſed with griefe, he promiſeth him a happy change in his fortune, if in this diſaſter he hath recourſe to prayer.*

CHAP. XI

1 Then answered Zophar the Naamathite, and said.

2 Should not the multitude of words be answered? and should a man full of talke be justified?

3 Should thy lies make men hold their peaces, and when thou mockdst, should no man make thee ashamed?

4 For thou hast said, my doctrine is

WHen grief had shut up the mouth of Job, *Zophar* his third friend, who took all his words for blasphemies, sayd to him with more passion then charity,

You must needs be barren in reasons, since you are so fruitfull in injuries: and we may well inferre that prudence hath little part in your actions, since after having spoken so long, you yet make difficulty of hearing us.

You have too much vanity if you believe that men be obliged to approve your discourses, and to suffer you to be insolent, because you are miserable; your scurrilities would well deserve censures, and tis to treat you with too much sweetnesse, to confute them by our reasons, and to give you good advice for injuries.

You have said with a high insolence

insolence, that your words and actions were pure, and that God himself in his tribunall where he examines all things with rigour, could condemne nothing in your person.

pure, and I am clean in thine eyes.

You would change your language if he had conversed with you: and if doing you an honour whereof you are unworthy, he had opened his mouth to declare to you his secrets.

5 But oh that God would speak and open his lips against thee!

You would see that one must be very just to observe all his lawes, and whatsoever good opinion you have of your innocence, you would acknowledge that the paines which you suffer, are much lesse then your sinnes, and that God never had so much rigour but that he hath more bounty.

6 And that he would shew thee the secrets of wisdome, that they are double to that which is! knowe therefore, that God exacteth of thee lesse then thine iniquity deserveth.

Your pride is the cause of your destruction, and without

7 Canst thou by searching find out

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7 Canst thou by searching finde out

God? canſt thou finde out the Allmighty unto perfection?

conſidering that you cannot conceive the leaſt workes of God, you would comprehend his perfections, and know why his providence permitts the juſt to be unhappy.

8 It is as high as heaven, what canſt thou do? deeper then hell, what canſt thou know?

How raſh are your thoughts and how preſumptuous is your ignorance! God is more elevated then the heavens, and you thinke to know him; he is more profound then the Abyſſes, and you thinke to ſound him.

9 The meaſure thereof is longer then the earth, and broader then the ſea.

And if it be permitted to uſe tearmes wherewith we deſcribe Bodyes, for to deſcribe the greateſt of ſpirits, he is longer than the earth, and broader then the ſea; and you thinke to comprehend him? The earth is very great, and the vaſte fields which it containes ar ſenſible proofs of its greatneſſe. The ſea is very large, and thoſe plaines of which our eyes cannot ſee the extremi-

ties

ties, give us good testimonies of it: Both of them though have their bounds, and the being of God being infinite can have no limits.

His power which is no lesse then his immensity, finds nothing which resists it, and if he would ruine his workes, or reduce them to that first confusion which he so wisely untangled at the birth of the world, there is none who can oppose himself to his designes. But that which ought most to astonish us, is, that as he knows the weaknesse of men, he is not ignorant of their malice, and if he be good enough to execute the one, he is just enough to punish the other.

10 If he cut off, and shut up or gather together, then who can hinder him?

11 For he knoweth vaine men; he seeth wickednesse also; will he not consider it?

It is injuriously then that vayne Man boasts himself; and like a young Colt which hath never beene backed, he esteems himselfe born free, and that

12 For vain man would be wise, though man be born like a wilde asses colt.

without doing him violence they cannot preſcribe him Lawes.

13 If thou prepare thine heart, and ſtretch out thine hands towards him.

You pleaſe your ſelfe in theſe ſentiments, ſince you accuſe the juſtice which punisheth you, and your obſtinate heart provokes the wrath of God, when your hands lifted up to heaven implore his mercy.

14 If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

But if reforming your actions and your words you baniſh Sin out of your Soule, and if ſwearing an eternall divorce with impiety, you never receive it in your houſe:

15 For then ſhalt thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not feare.

Then you may lift up your eyes without confuſion; and as there ſhall be no diſorder in your ſoul, there ſhall be no ſhame ſeen upon your face; your happineſſe ſhal be ſo perfect, that you ſhall have no more evills to feare, nor good things to deſire.

16 Becauſe thou ſhalt for-

You ſhall be ſo content, that the

the pleaſure which you ſhall taſte, ſhall deface the remembrance of your paſt miſeries, and it ſhall be as hard to call them againe as the waters of a river which are glided away.

get thy miſery, and remember it as waters that paſſe away:

Your glory which ſeems now to be darkned, ſhall cleer up like the Sun in its Meridian; and when you thinke your ſelfe to be in your ſetting, you ſhall riſe wi h as much luſtre, as the ſtar which brings us back the day.

17 And thine age ſhall be clearer then the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.

And if it happen that any misfortune threaten you, hope ſhall never abandon you in danger, you ſhall ſleepe with as much ſecurity as if you were in a town of warre, ſhut up with ditches, and defended with Bulwarkes.

18 And thou ſhalt be ſecure, becauſe there is hope, yea, thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety.

You ſhall enjoy a profound repoſe which your enemies ſhall not be able to trouble; thoſe who deſpite your bad fortune

19 Alſo thou ſhalt lie down, and non ſhall make thee afraid, ye many ſhall make ſute unto thee.

fortune, ſhall implore your favour, and changing their reproaches into prayers, they ſhal, beg your ſuccour in their need.

20 But the eyes of the wicked ſhall faile, and they ſhall not eſcape, and their hope ſhall be as the giving up of the ghoſt.

But the wicked ſhal lift their eyes to heaven in vaine, and ſhall not get aſſiſtance thence: the earth ſhall be no longer favourable to them; for in their dangers they ſhall not finde a ſanctuary to retire to, and in their neceſſities, they ſhall be conſtrained to wiſh what others are afraid of.

CHAP. XII.

The Argument.

Iob complaining of the ill dealing which he had received from his friends, proves in a few words, that in afflictions God hath no regard to merit, and making

king a magnificent description of the absolute power of God in the world he constraines those who hear him, to avow that he is a good Divine, as well as a great Prince.

AS our unfortunate *Prince* had perceived that his sweetneſſe wronged his innocence, he replyes with a juſt indignation to his friends, and ſayes to them,

1 And Job answered, and said;

Your Vanity then hath perſwaded you that there are no men in the world but you, that reaſon hath left us to give it ſelf wholy to your, and that wisdome is ſo tyed to your perſons, that her conſervation and her ruine depends upon yours.

2 No doubt but ye are the people, and wiſedom ſhall die with you.

I pray you beleeve, that ſhe is familiar with us, as well as you, that when they ſhall examine

3 But I have understanding, as well as you, I am

not inferiour to you: yea, who knoweth not such things as these?

mine the qualities of our minds, they shall finde that mine is not lesse then yours; and that all which you have said of Divine providence, is so common, that not to know it, one must be absolutely ignorant.

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorne.

I know well enough that my fortune makes my person despised, and since my misery they have judged evilly of it: but I am not ignorant also, that God favours those who call upon him, that he assists the just who are forsaken by their friends, and that nothing obligeth him so much to succour them, as the little esteem that is made of their innocence.

5 He that is ready to slip with his feet, is as a lampe despised in the thoughts of him that is at ease.

They are like torches whose brightnesse, rich men dazled with the lustre of worldly things, consider not: but as every thing hath its revolution, their contempt shall change into

into esteem, and they shall seeke one day to be illuminated with their light.

Notwithstanding Abundance conspires with peace to enrich the houses of the wicked, and though they hold all their goods from the liberality of God, their ingratitude makes them forget it, and their insolence transports them to provoke his anger.

It is certaine then that the favours which heaven heapes upon men are not alwayes a good proof of their innocence, nor the afflictions which he sends them an assured testimony of their wickednesse: he is Master of his creatures, he disposeth of them as he pleaseth: and his truth is so well known, that if you aske the birds of the aire, or the beasts of the earth, they will both make you know by their answers, that they are not ignorant

6 The Tabernacles of robbers prosper, and they that provoke God are secure into whose hand God bringeth abundantly.

7 But aske now the beasts and they shall teach thee; and the fowles of the aire, and they shall tell thee.

ignorant of it.

8 Or ſpeake to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.

Speake to the earth it ſelfe, its fruitfulneſſe which is never weary of bringing forth, will teach you the ſame things: and the fiſhes of the ſea as dumbe as they are, will give give you new aſſurances of it.

9 Who knoweth not all theſe that the hand of the Lord hath wrought this?

Alſo one muſt be very ſtupid to be ignorant that all the creatures are the works of Gods hands, and as their different qualities are effects of his power, and their different motions are markes of his providence.

10 In whoſe hand is the ſoul of every living thing, and the breath of all mankind

Who knowes not at laſt that their being depends upon his will, that as he hath produced them he can annihilate them, and that the nobility in which man glories doth not exempt him from this neceſſity?

11 Doth not the eare try,

The minde of man may as eaſily conceive of theſe truths,

truths, as the ear judgeth certainly of the variety of ſounds, and the tongue of the diverſity of taſts.

words, and the mouth taſte his meat?

But though nature ſhould have denyed us this knowledge, it were eaſie to gather it from thoſe venerable old men, to whom time being a maſter hath diſcovered ſecrets which young ones are ignorant of.

12 With the antient is wiſdome, and in length of days underſtanding

But if it be permitted me to make tryall of my abilities, and ſtrive for victory over the weake prayſes which you have given to God, I ſhall tell you that wiſdom and force which are divided betwixt the old & the young are united in him; and as by his ſupreame intelligence he knowes generall things, by his incomparable providence he governes particular ones, and conducts them happily to their end.

13 With him is wiſdom and ſtrength, he hath counſell and underſtanding.

This power of which you ſpeak, is ſo abſolute, that if he ruine

14 Behold, he breaketh downe, and it cannot be built

againe : he ſhutteth up a man, and there can be no opening.

ruine townes, it is in vaine to undertake to raiſe them againe; and if he confine a malefactor to priſon, they ſtrive to no purpoſe to deliver him.

15 Behold, he withholdeth the waters, and they dry up : alſo he ſendeth them out, and they overturne the earth.

If he ſhut up the heavens & hinder the clouds from diſſolving into raine, the earth ſhall be barren, or if it produceth ſome fruits, the drought ſhall not permit them to come to perfect maturity; if he open the ſluces to the waters of heaven, they will overflow all the earth, and making a ſecond deluge they will againe overthrow its buildings.

16 With him is ſtrength and wiſdome : the deceived and the deceiver are his.

It is true then that he hath Power & if you doubt that he hath wiſedome, know that he underſtands the artifices of thoſe who deceive others, and the ſimplicity of thoſe who let themſelves be deceived.

17 He leadeth counſellers away ſpoyled & maketh the Judges fools.

He mockes at Statesmen, and cauſeth that their wiſeſt counſells are foll wed but

with

with bad events; he blindeth those who make lawes, and makes Judges stupid, whoare appointed over the people to govern them; but his power never shines forth more, then when he assaulteth Monarchs, when he taketh the Crowne from their heads, and treating them like slaves, he despoyles them of their belts, leadeth them with chaines, and makes their backs bend under the weight of their Irons.

18 He looseth the bond of Kings, and girdeth their loyns with a girdle.

Or when he changeth the glory of priests into contempt, and to confound their pride, he permits his temples to be violated, and his altars profaned; or when he ruines those men, whom berth, or favour of Princes hath elevated to the highest degree of honours.

19 He leadeth Princes away spoyled, & overthroweth the mighty.

And do not think that the qualities of the minde are lesse subject to his power, then those of the body or of fortune

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

tune; he can take credit from thoſe who ſpeak the truth; he takes away the power of perſwading from the moſt eloquent, and makes old men loſe that knowledge, which time and travaile hath acquired them.

21 He powreth contempt upon Princes, and weakneth the ſtrength of the mighty.

When he will chaſtiſe Princes, he takes from them that eſteeme, which maintaines their reigne, he caſts confuſion upon their faces, or renders them deſpicable to their ſubjects, and producing at the ſame time a contrary effect, he takes the the miſerable out of oppreſſion, and makes them mount upon the throne of Kings.

22 He diſcovereth the deep things out of darknes, and bringeth to light the ſhadow of death.

He diſcovers the moſt hidden crimes, he makes publick thoſe pernicious deſignes which are conceived in the darke, and which have no other witneſſes then the night; he does wonders upon all occaſions

caſions, he brings day into the Abyſſes of our heart and makes evident their moſt ſecret thoughts.

But doth he not appear very abſolute, when to increaſe the number of people, he makes women fruitfull, and for to diminiſh it he makes lands barren; or when touched with their teares, or conquered with their prayers, he delivers them from their miſeries, and reeſtabliſhes them in their former greatnes?

23 He increaſeth the nations, and deſtroyeth them: he inlargeth the nations, & ſtraightneth them againe.

Is not this an admirable point of wiſdome and juſtice when he changes the heart of Princes, which he holds in his hands, when for to deceive them, he maks them leave their good reſolutions, which they had taken in their counſel, and ingageth them in deſignes, where they cannot get off but with diſhonour.

24 He taketh away the heart of the cheif of the people of the earth, and cauſeth them to wander in a wilderneſſe, where there is no way.

To ſee then their imprudent con-

25 They grope in the

darke without light, and he maketh them to ſtagger like a drunken man.

conduct, you would take them for men who walke in the darke, and to conſider their actions, you would think that they are drunke, and that wine hath made them loſe their judgement.

CHAP. XIII.

The Argument.

PAine conſtrains Job to reproach his friends, & his charity obligeth him to give them good councel which he terminates by a violent deſire, which he ſhewes, to enter into diſpute with God for the defence of his cauſe, in which he promiſeth himſelf the better, if certain conditions be accorded him.

YOu may judge by my diſcourſes that I have well comprehended yours, and that you have ſpoken nothing which my ear hath not well heard, and my mind better conceived.

CHAP. XIII
1 Lo, mine eye hath ſeen all this, mine eare hath heard & underſtood it.

You ſee that our knowledge is equall; That I am not ignorant of what you know, and that it was without vanity that my ſcience gave not place to yours.

2 What ye know, the ſame do I know alſo, I am not inferiour unto you.

Wherefore I will henceforth addreſſe my words to the Almighty, and without loſing more time in conferring unprofitably with you, I will diſpute boldly with him.

3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

But I deſire firſt to make you ſee, that you take pleaſure in inventing lyes, and that one of your moſt ordinary exerciſes is to teach pernicious maxims, and to defend them by worſe reaſons.

4 But yee are forgers of lies, yee are all Phyſitians of no value.

Would

5 O that you would altogether hold your peace, and it ſhould be your wiſedome!

Would to God you had learned to hold your peace, and that inſtead of making bad diſcourſes, you had been able to keep ſilence, at leaſt you would have had the apperance of wiſe men, although you had not had the ſentiments, and thoſe which did not know you by your face would judge well of your mind.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

But ſince you have not followed ſo good counſels, hearken at leaſt, to my reprehenſions, and profiting by the good advice, which my mouth ſhall give you, ſuffer your ſelves to be perſwaded by my reaſons.

7 Will you ſpeak wickedly for God? & talk deceitfully for him?

Do you think that God hath need of lyes for the defence of the truth, and that to winne his cauſe, and get the better of me, your artifices be neceſſary to him?

8 Will yee accept his per-

Do you think that his right is

is ſo bad, that he hath need of your favour, and do you think to oblige his Majeſty when you pronouce a decree which ſhall wound his juſtice.

ſon? will yee contend for God?

Do you remember that no wicked thing can pleaſe him, who knowes all things, and that with whatſoever faire pretext you cover your bad deſignes, he will eaſily diſcover them, and not ſuffer himſelf to be deceived by your artifices, like men who not able to penetrate your ſentiments, are obliged to reſt upon your words.

9 It is good that you ſhould ſearch you out? or as one man mocketh another, do yee ſo mock him?

He will blame you publickly for having taken his part againſt mine, and for having deſired to gaine his favour at the expence of my innocence.

10 He will ſurely reprove you, if you do ſecretly accept perſons.

Aſſoon as he ſhall appeare to puniſh you, the firſt motion of his anger ſhall put you in diſorder, and the brightnes of his offended Majeſty, ſhall ſtrike

11 Shall not his excellency make you afraid? and his dread fal upon you?

ſtrike your ſpirits with aſtoniſhment.

After your puniſhment, the memory of your name ſhall diſperſe it ſelf like aſhes, which they caſt into the River: and that glory which makes you ſo inſolent, ſhall become more deſpicable then dirt.

12 Your remembrances are like unto aſhes, your bodies to bodies of clay.

Hold your peace then, and withour intereſting your ſelf further in my misfortunes, let my mouth tell you, what my heart ſhall ſuggeſt to it.

13 Hold your peace, let me alone, that I may ſpeak, and let come on me what will.

Why muſt I be reduced to teare my body with my teeth, and my miſerable life be expoſed to more dangers, then if I carryed it in my hands, and that it were given up to the fury of my enemyes?

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

Theſe without doubt are effects of Gods anger, and if he were not provoked he would not puniſh me ſo cruelly; but though his juſtice condemne me to death, I will ever hope

15 Though hee ſlay me, yet will I truſt in him: but I will maintaine mine owne wayes before him.

hope that his goodneſſe will repeal the Decree, and that acquieſcing in the reaſons which I ſhall produce, it will abſolve me from all the crimes that they impoſe upon me.

So then the God which you judge to be the author of my ruine, ſhall be the author of my ſalvation, and the boldnes wherewith I ſhall go to him ſhall not be a ſmall teſtimony of my innocence, ſince they knew that hypocrytes dare not approach him nor appeare before his throne.

16 He alſo ſhall be my ſalvation: for an hypocrite ſhall not come before him.

Hearken then to my diſcourſes, and to learne of me that one may be innocent and miſerable; underſtand the explication of a Riddle, which Heaven hath propoſed to you in my perſon, and which you have not yet been able to explain.

17 Hear diligently my ſpeech, and my declaration with your ears.

If I be judged according to

18 Behold now, I have ordered my cauſe

know that I shall be justified.

the ordnary formes, and if God renouncing the rights of Soveraignty, keep himself to the terms of justice, my innocence shall be acknowledged, and all the world shall see that though I am afflicted, I am not guilty.

19 Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.

I hold this truth so constantly, that there is no one but I hope to perswade to it, and whosoever it be that contests with me, I make account to convince him, and make him avow, that to hold my peace in so just an occasion of speaking, were to increase my sorrow, and betray my innocence.

20 Only do not two things unto me: then will I not hide my selfe from thee.

But O God who art my principal adversary and with whom my misfortune will have me to have difference, if you accord me only two conditions, I will not flye the combat, I will defend my cause in your presence and

make

make it appear that thou art juſt, and that I am couragious.

Make my paines ceaſe; for a man that ſuffers hath not liberty to ſpeak, and give me the aſſurance which your Majeſty hath taken from me; for feare puts a man in diſorder, and permits him not well to duce h s reaſons.

21 Withdraw thine hand ſac from me: and let not thy dread make me afraid.

Upon theſe conditions I am aſſured of the gaining of my cauſe, that without troubling my ſelf, whither the firſt that diſcourſeth hath the advantage, I put it to your choyce to oppoſe me, or defend your ſelf, to ſpeak or to hear, to begin or to end the diſpute.

22 Then call thou, and I will anſwer; or let me ſpeake, and anſwer thou me.

And ſince your ſilence inviteth me to ſpeake, tell me what are my ſins, and if you will have me have ſorrow for them as I have paine, declare to me their qualities and number.

23 How many are mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 Wherfore hidest thou thy face, and holdest me for thine enemy?

Why do you hide your face from me, testifying by this action, that you can neither answer me, nor endure me, and as often as you see me, you thinke you see one of your most mortall enemies.

25 Wilt thou breake a leafe driven to and fro? and wilt thou pursue the dry stubble?

What honor wil you carry away by imploying your power against a leaf, which serves as pastime for the winds? and what glory can you get by persecuting a miserable man who like dry straw hath no force nor vigour to resist you?

26 For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.

You know that I complain with Reason, since after your mouth had pronounced the sentence of my death, you write it with your hand, and go to ground it upon the follyes of my youth, for to give it some colour.

27 Thou puttest my feet also in the stocks and lookest narrowly unto

Finally as if I were some signall malefactor, you put irons upon my feet, you over-

look

look all my actions, and to finde proofs against an innocent you observe all my words and my thoughts.

When you come with all this diligence to ruine me, you have without doubt forgotten that I am but rottennesse, and that my body being of no better condition then my clothes, it must one day be the nourishment of wormes.

a'l my paths; thou setteſt a print upon the heels of my feet.

28 And he as a rotten thing conſumeth, as a garment that is moth-eaten

Chap. XIIII.

The Argument.

Iob makes an ample deſcription of the miſery of man, which he begins by his birth, and finiſheth with his death: then by a dexterity, which grief more ingenious than elo-

quence had taught him, he draws reasons from his misfortunes to oblidge the Divine mercy to treat him more gently.

1 Man that is borne of a woman, is of few daies, and full of trouble.

MAn is borne of woman, and as he hath received beingfrom her, he hath derived weakneſſe; he lives here few years, but in ſo ſhort a term he ſuffers many miſeryes.

2 He cometh forth like a flower, and is cut downe: he fleeth alſo as a ſhadow, and continueth not

He is borne like a flower, and paſſeth away like it; he is like the ſhadow of our Quadrants in a perpetuall motion, and change is ſo far paſſed into his nature, that notwithſtanding all his endeavours he cannot remaine one ſole moment in the ſame condition.

3 And doeſt thou open thine eyes upon ſuch a one

Notwithſtanding, Lord, you eſteeme him worthy of your anger, you have your eyes.

eyes open upon him to examine all his actions, and you cite him before your Tribunall, that he may give you an account of them.

His birth might serve him for an excuse in his sin; for who can make an innocent of a man conceived in crimes? and who can make, but you only to whom miracles are easie, the progresse of his life to be pure, the entring of it being so shamefull and guilty?

And though the sin of his father should not diminish his own, at least you ought to pardon the shortnesse of his days, and consider that you keep an account of his yeers, and that you have given him bounds beyond which his life cannot extend.

Withdraw your self then from him, and let him expect in patience till the day of his death: content your self with the

and bringest me into judgement with thee?

4 Who can bring a cleane thing out of an uncleane? not one.

5 Seeing his dayes are determined, the number of his monthes are with thee, thou hast appointed his bounds that he cannot passe.

6 Turn from him that he may rest, til he shall accom-

plish, as an hireling, his his day.

the evils that he ſuffers without procuring him new ones, and permit him to comfort himſelf like a poor mercenary in hope of the happy day, which muſt end his travail, and begin his reſt.

So will you be ſufficiently revenged by his death, which puts him in a worſe condition then trees; for after they are cut they leave ſome hope to their Maſters, and the ſap which animates them makes them recover their verdure, and thruſt forth new Branches.

7 For there is hope of a tree, if it be cutt downe, that it will ſprout againe, and that the tender branch thereof will not ceaſe.

8 Though the roote thereof wax old in the earth, and the ſtock thereof dye in the ground;

9 Yet through the ſent of water it will bud, and bring forth boughs like a plant.

When time hath made their roots old, and age taken from them their vigour, and their Trunke being planted in a bad ſoyle, drawes up no more nouriſhment.

At the very ſmell of the waters they recover their former force, and moiſture giving them life, they

cover

cover their heads with a new peruke, and as at the day of their birth they crown it with boughes.

But when man is dead all hope dies with him, for after the soul is despoyled of the body, and the body is reduced into dust, neither the endeavours of nature, nor the addresses of art can restore him to life.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

As it would be impossible to gather together the waters of the sea if they were dispersed, or to keep together those of a river if the source were dry.

11 As the waters faile from the sea, & the flood decayeth and driveth up:

So cannot they bring a man back from the grave when he is once gone down thither; and the sleep of death is so profound that he shall not awake till heaven worne away with age, and wearied with its long travailes shall stop its motions, and suspend

12 So man lieth downe, and riseth not, till the heavens be no more, they shall not awake nor be raised.

out of their sleepe.

13 O that thou wouldest hide me in the grave, and that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me.

14 If a man die, shall he live again? all the dayes of mine appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the worke of thine hands.

its influences.

This fatall condition which frightens all the world, rejoyceth me when I thinke on it, and I should esteeme my selfe very happy, if during the misfortunes which make war upon me, the grave might serve me for a sanctuary, and if heaven would oblige it self to bring me thence when my miseries shall be finished, and its anger passed over.

But as these wishes are unprofitable, and as man cannot live again to dye any more, since I am at warre with sorrow, I sigh after that blessed day where my soul united to its body, shall give it part of its glory.

You shall call me by the voice of that horrid trumpet which must raise again all the dead; to obey your orders I will answer you from the grave, and to draw me out of

that

that obſcure priſon, you ſhall give me your hand, whereof I have the honour to be the workmanſhip.

I do not loſe this hope, although I know that you count all my ſteps, conſider the leaſt actions of my life, for I perſwade my ſelf that your mercy will triumph over your Juſtice, and that my prayers wil oblige you to pardon me my ſinnes.

16 For now thou numbereſt my ſtepps: doſt thou not watch over my ſinnes?

I know you weigh their quality, as you count their number; but I beleeve alſo that my paines have defaced them, and that there is no ſickneſſe ſo troubleſome but may be cured by ſo violent a remedy.

17 My tranſgreſſion is ſealed up in a bag, and thou ſoweſt up mine iniquity.

There was no need though to treat a man with ſo much rigour; for if the aſſaults of the winds, and the flaſhes of the lightning beat down the pride of the mountains, and if the rocks

18 And ſurely the mountaine falling commeth to nought: and the rock is removed out of his place.

rocks by the violence of the rivers are unfastened from their places:

19 The waters weare the ſtones: thou waſheſt away the things which grow out of the duſt of the earth, & thou deſtroyeſt the hope of man.

If the waters which have no conſiſtence, and which fall drop by drop hollow the ſtones which are ſo hard, and if the ſea inſenſibly undermine its banks, it will not be hard for your Omnipotence to ruine man, which hath neither the ſtedfaſtneſſe of mountaines, nor the hardneſſe of rocks.

20 Thou prevalleſt for ever againſt him, & he paſſeth: thou changeſt his countenance, and ſendeſt him away.

Yet one would judge that he hath not received his ſtrength from your hand, but to ſupport all the changes which happen in his perſon during the courſe of his life; for after ſadneſſe and yeares have altered his countenance you give him his diſcharge & ſend him into another world nevr to returne againe.

21 His ſons come to honour, and he knoweth it

He is ignorant in that of all which paſſeth in this, and ha-

ving

ving no more commerce with them, he hath no part in the glory nor in the contempt of his children.

But as long as he is living his body is afflicted with a thousand evils, and though his soule by the condition of her creation be exempt from them, yet she bears a part in them, and becomes miserable with its

nor, and they are brought low, but he perceiveth it not of them.

22 But his flesh upon him shal have pain, and his soule within him shall mourne.

The Fifteenth CHAP.

The Argument.

REasons saying. Eliphaz *he hath recourse to injuries, and anger making him loose his memory as well as judgement he reproacheth* Job *with crimes, which he had*

pence had never committed, and repreſents him under the perſon of a Tyrant which he deſcribes with much eloquence, and very little charity.

3 Then anſwered *Eliphaz* the Themanite, and ſaid,

2 Should a wiſe man utter vaine knowledge, and fill his belly with the E. ſt-wind?

3 Should hee reaſon with unprofitable talke? or with ſpeeches wherein he can do no

Eliphaz, who could not ſuffer the juſt reproaches Job of replyes in choler.

If you were as wiſe as you think you are, you would not ſpeak with ſo much vanity, but you would command anger which tranſports you, and you would not caſt ſo many unprofitable words into the aire for to exaggerate your griefes.

But with a high inſolence you aſſault your Soveraigne, and with a notable indiſcretion you fly on diſcourſes, which cannot be followed but with puniſhment and repentance.

You,

You have done all your endeavours, to baniſh out of the world the feare of God, and after theſe impudent words, which offend heaven and earth, you will not have recourſe to prayer, which though is the ſole meanes that remaines to appeaſe God, and the onely remedy which you have to ſweeten your miſeries.

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

For whereas your miſery ought to have put regrets and ſighs in your mouth; your iniquity hath put injuries there and in hearing you ſpeake one may ſee that you uſe the language of blaſphemers, and that you have a deſigne to imitate them.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

But without putting myſelf to the trouble to reply to you, your own mouth ſhall condemn you, and diſavowing all the maximes which you have indiſcreetly uttered, and

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtifie againſt thee.

and you ſhall prevent our anſwers, and change your opinion.

7 Art thou the firſt man that was born? os waſt thou made before the hills?

Do you think your ſelfe the firſt of men either in birth or merit? And would your folly have perſwaded you that at your age, you were framed before the mountains, and that being as ancient as the world there hath nothing paſt in all ages, whereof yon have not had a perfect knowledg?

8 Haſt thou heard the ſecret of God? and doſt thou reſtraine wiſedome to thy ſelfe?

Have you entred into the Counſell of God for to give him advice? have you conteſted concerning any buſines with him? have you found that his wiſdom was inferiour to yours, and that he had need of your inſtructions, for the conduct of the univerſe?

9 What knoweſt thou that we know not? What underſtandeſt thou, which is not in us.

But without flattering your vanity with theſe high compariſons, what do you know that we are ignorant of? and what truth do you underſtand which

which are hidden from us?

If you thinke to prevaile with the conferences which you have had with the antients of your ſtate, you muſt know that we treat every day with men who are more ancient and more wiſe then your maſters.

You complaine of your loſſes, and as if your evill were wit hout remedy, you ſpeak to God without reſpect: Certainly if you had ever ſo little of your ſenſes left you; you would judge that nothing were more eaſie with him, then to reeſtabliſh you in your former fortune; and it may be he would already have done it, if the inſolence of your words had not hindred him.

Why does your pride raiſe you above your condition? why do they read in your eyes

10 With us are both the gray-headed, and very aged men, much elder then thy father.

11 Are the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what doth thine eyes winke at,

eyes that you have thoughts of vanity in your heart, and that you conceive designs that surpasse your power?

Why does your minde revolt against God? why does your rash tongue accuse his Providence? and why do you utter words which offend his Justice?

I know you often alledge your innocence; but can one be formed of earth, and not sullyed with sin? and can one call himself the sonne of a woman, and boast of being just?

Amongst those great men who by their piety have acquired the name of Saints, there have been found some unfaithfull: and amongst the angels, which are the principall Ornaments of Heaven, there have been found apostates.

13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of a woman that he should be righteous?

15 Behold, he putteth no trust in his Saints; yea, the heavens are not cleare in his sight.

How

How much more light and leſſe faithfull will man be, whom his birth makes abominable, whom his weakneſſe makes unprofitable, whom his inclination carries to evills, and by a ſtrange blindneſſe perſwades himſelfe that to drinke water, and to commit ſin, are two actions equally indifferent?

16 How much more abominable & filthy is man, which drinketh iniquity like water?

If you will hear me I will impart to you ſome of my light, and to draw you from the error wherein you live, I will relate to you what I have ſeen,

17 I will ſhew thee, hear me: and that which I have ſeen I will declare.

I will tell you nothing which wiſe men beleeve not as well as I, and ſince truths themſelves are ſuſpected, when we know not the authors of them, I will name you thoſe from whom I learnt them, as well to honor their merit, as to ſatisfie your minde.

18 Which wiſe men have told me from their fathers, and have not hid it.

And

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

And for feare you ſhould take them for perſons of mean condition, I would have you know that their birth and their wiſdome had advanced them to the adminiſtration of ſtate, and that during their governments, our enemies never overran our land, nor wonne any advantage over us.

20 The wicked man travelleth with pain all his dayes, & the number of yeares is hidden to the oppreſſour.

Behold the Oracles which they have declared to man, and which I entreat you to heare with reſpect. The wicked Prince hath no more cruel executioner then his own ambition, or more ſenſible diſpleaſure then to know that he is mortall, and to be ignorant when his tyranny muſt end.

21 A dreadfull ſound is in his eares; in proſperity the deſtroyer ſhall come upon

He thinks every hour that he heares the noyſe of Trumpets; when he injoyes peace he apprehends warre, and fears ſurpriſes from his enemies, or treaſons

treasons from his friends.

When night obliges him to lye down, he never hopes to see the day, and his guilt representing to him on all sides nothing but naked swords, He believes, that they will assassine him in his bed.

When he sits at the Table to take his repast, he imagines that his meats are poyson, and that he shal finde death, where he seeks for the conservation of his life.

He is alwayes in the same inquietude as a King who is going to give battail, and who sees his life, his honour, and his state in the hands of fortune and of his Souldiers.

Although these punishments be rigorous, he deserved more cruell ones, for he made warre against God, and by an insupportable insolence, he had gathered forces for to fight with him.

He

22 He believeth not that hee shall returne out of darknesse, and he is waited for of the sword.

23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darknes is ready at hand.

24 Trouble and anguish shall make him afraid; they shall prevaile against him, as a King ready to battaile.

25 For he stretcheth out his hand against God, & strengtheneth himself against the Almighty.

26 He ſtrumneth upon him even on his neck, upon the the thick boſſes of his bucklers.

He marched againſt him without feare, and as if God might have eaſily been overcome, he believed that the pride of his Troopes, and the pompe of his Armes were ſufficient to defeat him.

27 Becauſe he covereth his face with his fatneſſe, & maketh collops of fat on his flankes.

Having conceived this contempt of God, he had given himſelf to debauſhes, where the fat had ſo ſwollen up his cheeks and his belly, that he had neither the ſtature, nor the viſage of a man.

28 And he dwelleth in deſolate cities, and in houſes which no man inhabiteth, which are ready to become heaps.

For puniſhment of ſo many crimes, he ſhall ſee his eſtate ruined, and to ſecure his life he ſhall be conſtrained to retyre himſelf into forſaken Cities, and to hide himſelf in the ruines, more proper to ſerve for a ſepuichre for the dead, then a retreat for the living.

29 He ſhall not be rich, neither ſhall his ſubſtance continue; nei-

His extortions ſhall not inrich him, for whatſoever care he takes to tranſport his treaſures, he ſhall not preſerve them,

them, and his fortune ſhall reſemble thoſe trees, which not having taken ſtrong root in the ground cannot reſiſt the violence of the winds.

ther ſhall be prolong the perfection thereof upon the earth.

Feare and ſhame ſhall make him hide himſelf in darkneſſe, where after he hath ſeen his children dye, and the accomplices of his crimes, he ſhall dye himſelf of diſpleaſure, and by a juſt judgement of God, the ſame fire which ſhall burn the trunke of the tree, ſhall conſume all its branches.

30 He ſhall not depart out of darknes, the flame ſhall dry up his branches, and by the breath of his mouth he ſhall go away.

When they ſhall fore-tell him theſe misfortunes, the blindneſſe wherein he lives, ſhall not ſuffer him to beleeve them, and he ſhall not trouble himſelf to divert them by his prayers, nor redeem them by his almes.

31 Let not him that is deceived, truſt in vanity: for vanity ſhall be his recompence.

Finally he ſhall dye before his time; and he ſhall not attaine that age, which nature hath made all honeſt men hope for

32 It ſhall be accompliſhed before his time, and his branch ſhall not be greene

for, and his hands which exerciſed ſo many cruelties ſhall wither before his death, as the moſt guilty parts of his body.

His loſſe ſhall be without reſource, and one muſt expect nothing from his fortune, no more then from the Olive-trees, or Vines which have been beaten down by the hayl, or ſtriken by the froſt, when they thruſt forth their firſt bloſſomes. Neither muſt one hope that his riches will defend him from theſe diſaſters; for all the proviſions which he had made, ſhall be wholly unprofitable, and Divine Juſtice ſhall conſume the proud houſes which he had built at the expence of the poor who could not acquire his favours but by buying them with preſents.

33 He ſhall ſhake off his unripe grape as the vine, & ſhall caſt off his flower as the Olive.

34 For the Congregation of hypocrites ſhall be deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, & bring forth vanity, and their belly prepareth deceit.

And ſurely he deſerved all theſe puniſhments ſince the deſigne

deſigns which he conceived, tended to nothing but the ruin of his ſubjects, ſince he ſought nothing but occaſions to execute them, and that he imployed his minde but to finde artifices to deceive the innocent.

CHAP. XVI.

The Argument.

IOB teacheth his Friends how to comfort the afflicted, and after he had mixed his advice with ſome reproaches, he deſcribes his miſeries; And though he avow God to be the principall cauſe of them, he promiſeth himſelfe that he

Will be the principal witnesse of his innocence.

1 Then Job answered, and said,

WHen the discourse of *Eliphaz* was ended Job replyed in this manner.

2 I have heard many such things: miserable comforters are yee all.

You entertaine me with such common things, that you tyre my patience, and oblige me to tell you, that if you have a will to cure my evils, you have not the dexterity, and that your consolations are remedies more hard to support, then my owne griefes.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

Will you never end such vaine and picquant discourses, and learning the sweetnes of an afflicted man, which never used any injurious words, will you not seeke out some more civill ones to sweeten my displeasures?

4 I also could speake as you do: if your soul were in

If I had not rather follow my owne inclination then your example, I might well use

use the same language; and if heaven had permitted that we might change conditions, it would be very easie to me to make you see, that the unhappy are more sensible of nothing then reproaches.

my souls Read, I could heape up words against you, and shake mine head at you.

But as this proceeding is farre from my sweetnesse, I would endeavour to finde words which might comfort you, and to do actions which might witnesse to the world how sensible I should be of your Displeasures. I should employ all my Eloquence for to fortifye you against sorrow; I should not open my mouth, but to asswage your evills, and I should serve my selfe with all the Addresse I had for to cure you without hurting you.

5 But I would strengthen you with my mouth: and & the moving of my lips should asswage your grief.

But since the order of things cannot be changed, and that Heaven which will have you to be happy, will

6 Though I speake, my griefe is not asswaged: and though I for-

bear, I am not eaſed.

have me to be miſerable, what can I doe to aſſwage my Griefe? for whither I ſpeake or hold my Peace, it will be alwayes equall, and my complaints nor my ſilence will not be able to ſweeten it.

7 But now he hath made me weary, thou haſt made deſolate all my company.

Now as you heare me it oppreſſeth me ſo ſenſibly, that me thinkes all my forces fayle me, and I am at the Vigil of returning into nothing.

8 And thou haſt filled me with wrinkles, which is a witneſſe againſt me, and my leanneſſe riſing up in me, beareth witnes to my face.

When I would conceale it, the wrinkles which appeare upon my face diſcover it but too much: but their reproaches trouble me not ſo much, as the calumnies of detractours who would take away my Honour with my life.

9 He teareth me in his wrath, who hateth me; he gnaſheth upon

They have diſplayed all their rage againſt me, and paſſion ſo much maſters their ſenſes, that it appeares in the

the terrible Casts of their eyes, in the grinning of their teeth, and those other Gestures, which men make, when their anger turnes into fury.

me with his teath; mine enemy sharpeneth his eyes upon me.

They have opened their Mouth to calumniate my innocence, and passing from injuries to violences, they have given me Boxes on the Eare, whose nuunber cannot be counted, because they ceased not till they were tyred with striking, and weary of making me so long suffer.

10 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

But nothing hath more afflicted me then when God to trye my Patience hath made me their Captive, and to content their cruelty hath delivered me into their hands.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

I can scarce know myselfe at last, when I compare the present with the

12 I was at ease, but he hath broken me asunder

he hath alſo taken me by the neck, and ſhaken me to peices, and ſet me up for his mark

paſt; for from an high and Eminent fortune I am fallen into a profound miſery: and God who will take from me the hope of riſing again, hath broken me with Blowes, and choſen me for the Marke of all his thunders.

13 His archers compaſſe me round about, he cleaveth my reines aſunder, and doth not ſpare; he poureth out my gall upon the ground.

It ſeemes that he is a Huntſman, and that I am a furious Beaſt; for where ever I goe I finde my ſelfe environed with his Armes, he teares my ſides and rends out my Bowels, and ſcatters them upon the earth to ſerve as Meate for the Doggs.

14 He breaketh me with breach upon breach, he runneth upon me like a Gyant.

I have no part of my Body, but is covered with wounds; he ſtayes not till the old ones are cloſed, to make new ones, and both of them are ſo ſtrange to looke upon, that you would judge it the hand of a Gyant which hath

hath made them.

To appeaſe his fury I have done all the actions of a Penitent; I have clothed my Body with haire, I have changed the pompe of my habit into the auſterity of ſack-cloth, and inſtead of that Crowne which ſerved as an Ornament for my Head, I have covered it with aſhes.

15 I have ſowed ſack-cloth upon my skin, and defiled my horne in the duſt.

I have ſhed ſo many teares that my face is puffed up with it, that my eyes infeebled have loſt all their vigour, and can no more diſcerne the Objects which preſent themſelves.

16 My face is foule with weeping, and on my eyelids is the ſhadow of death:

But I can ſay with aſſurance, that I have ſuffered all theſe evills without deſerving them, and that they are come moſt commonly upon me, when to diſcharge my Duty I offered my prayers to God, which

17 Not for any injuſtice in my hands: alſo my prayer is pure.

might have beene agreable to him, ſince they were accompanied with purity.

18 O earth, cover not thou my bloud, and let my cry have no place.

If I diſguiſe the truth, may the Earth deny my body Sepulture, and may men more inſenſible then Rockes never lend an eare to my compſaint.

19 Alſo now, behold, my witneſſe is in heaven, and my record is on high.

But without having need of making Imprecations, I have a faithfull witneſſe in the Heavens who knowing all my thoughts will not ſuffer my Innocence to be oppreſt.

20 My friends ſcorne me: but mine eye poureth out teares unto God.

Likewiſe I muſt confeſſe to you, when the injurious words of my treacherous Friends renew my Griefes, I implore his mercy, and employ my Teares to make him favourable to me.

21 O that men might pleade for a man with God, as a man pleadeth

As I am aſſured of his Juſtice, and the goodneſſe of my cauſe, there nothing remains

remaines to wish, but that it were permitted me to treat with God as they treat with men, and to defend my selfe before him as they defend themselves before a mortall Judge.

eth for his neighbout!

But I am afraid least Death prevent the Accomplishment of my Desires, and least my life end, before his justice absolve me; for I have passed the best part of my yeares, and finde my selfe ingaged in a Carriere where one can runne but once.

22 When a few yeares are come, then I shall go the way whence I shall not returne.

CHAP. XVII.

The Argument.

IOb *complaines of the Rigour of God, and*

the infidelity of his Friends, who oblidge him with their continuall invectives to wish for death, and to looke upon it as the end of all his miseries, and the beginning of all his happinesse.

THe force of my minde growes weake, The number of my dayes diminishes, and in the middest of so many misfortunes which encompasse mee, nothing is left me to hope for but the Grave.

1 My breath is corrupt, my dayes are extinct, the graves are ready for me.

My conscience assures me that I am more unhappy then guilty, and notwithstanding my eyes are drowned with Teares, and it seems

2 Are there not mockers with me? and doth not mine eye continue in their provocation?

by

my miseries should dye with me, and having no more feare nor hope, I should enjoy the felicity which I search for, & which with all my diligence I could never finde.

the pit, when our rest together is in the grave.

Chap. XVIII.

The Argument.

Bildad offended at the free replyes of Job accuseth him of impiety, and making comparison betwixt his miseries, and those of sinners, he concludes that there is much similitude in their opinions, there is so much resemblance in their punishments.

Bildad then spoke for his Friends, and said to Job;

1 Then answered Bildad the Shuhite, & Will said,

2 How long will it be ere thou make an end of thy words? marke, and afterwards we will ſpeake.

Will you never give over ſpeaking with ſo much peeviſhneſſe, and will you never heare our reaſons to engage us to heare yours?

3 Wherefore are we counted as beaſts, and reputed vile in your ſight?

It is injuſtice to treat men like beaſts, and to deſpiſe diſcourſes, which for wanting politeneſſe and ornament, do not want reaſons, nor truth.

4 He teareth himſelfe in his anger: ſhall the earth be forſaken for thee? and ſhall the rocke be removed out of his place?

But this fault ought to be pardoned you, ſince letting your ſelfe be carryed away by the fury which poſſeſſeth you, you imagine that the earth ſhall be forſaken when you dye, and that the mountains ſhall change their place, if you change your condition.

5 Yea, the light of the wicked ſhall be put out, and the ſparke of his fire ſhall not ſhine.

Do not you know that the proſperity of the wicked diſperſeth it ſelfe as ſoone as it appeares, and that if fortune have luſtre, ſhe hath no continuance?

6 The light ſhall be darke in his tabernacle,

The glory of his houſe ſhall be darkened, and if any con-

jectures

jectures abuſe me not, his pompe ſhall become mournfull, and the lamps which gliſtered over his head during the pride of his feaſts, ſhall give no more light, or if they give any it ſhall be but to ſhine upon his tombe.

cle, and his candle ſhall be put out with him.

He ſhall looſe his courage in the midſt of his enterpriſes, and his counſell ſhall ſerve but to advance his overthrow, and precipitate him into miſery.

7 The ſteps of his ſtrength ſhall be ſtraitned, and his owne councell ſhall caſt him down.

His indiſcretion, and Divine juſtice ſhall make him fall into ſnares which he had prepared for the innocent, and when he ſhal labour to get out, he ſhall entangle himſelfe further in.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

His feet ſhall be ſtopt in the net, and the paines which he ſhall take to disingage himſelf, ſhall cauſe an unſupportable thirſt, whoſe heat ſhall no leſſe torment him, then the loſſe of his liberty.

9 The grin ſhall take him by the heele, and the robber ſhall prevail againſt him.

But

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cle, and his candle shall be put out with him.

He shall loose his courage in the midst of his [illegible]

7 The steps of his strength [illegible] all be strait[illegible]d, and his [illegible]me councell [illegible]ll cast him [illegible]wn.

[illegible] For he is [illegible] into a net [illegible] his own [illegible], and he [illegible]keth upon [illegible]ate.

[illegible] shall be stopt in the net, and the paines which he shall take to disingage himself, shall cause an unsupportable thirst, whose heat shall no lesse torment him, then the losse of his liberty.

9 The grin[illegible] shall take him by the heele, and the robber shall prevail against him.

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The glory of his houſe ſhall be darkened, and if my conjectures

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7 The ſteps of his ſtrength ſhall be ſtraitned, and his owne councell ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The grin ſhall take him by the heele, and the robber ſhall prevail againſt him.

But

10 The ſnare is laid for him in the ground, and a trap for him in the way.

But nothing ſhall afflict him ſo much as to have beene ſurprized in encounters, where he apprehended nothing, and that he could not tell how with his wiſedome to avoid the misfortune which was prepared for him.

11 Terrors ſhall make him affraid on every ſide, and ſhall drive him to his feet.

A thouſand Panique feares ſhall aſtoniſh him, and having no more judgement, he ſhall ingage himſelfe ſo forward in danger, that as if his feet were uſeleſſe to him, he ſhall not be able to retire.

12 His ſtrength ſhall be hunger bitten, and deſtruction ſhall be ready at his ſide.

Hunger that horrid Monſter, which feeds upon our miſeries, and which is never more vigorous then when we are languiſhing, ſhall poſſeſſe it ſelfe of his Heart, and devouring his intrailes ſhall take from him that Vigour which made him ſubſiſt.

13 It ſhal devour the ſtrength of his

At the firſt Aſſault the freſhneſſe of his skinne ſhall fade

fade, and after long languiſhing, he ſhall end his life by a ſtrange Death which ſhall be famed amongſt the moſt violent.

His Family ſhall runne the ſame fortune as his perſon; his children which were the beſt part of his hopes ſhall periſh with him. Death ſhall make it ſelfe a Trophy of their bodyes, and like a Victorious King take pleaſure to trample them under his feet.

The Accomplices of his crimes ſhall be Companions of his puniſhment, and he who is exempted, ſhall be drowned in a ſhower of Sulphur, and Flames.

Finally it ſhall be with his fortune, as with thoſe treees, whom the thunder hath beaten down on all ſides, and whoſe roots it hath burnt, whoſe branches it

skin: even the firſt borne of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the King of terrours.

15 It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dryed up beneath, and above ſhall his branch be cut off.

it hath broken, and whoſe Trunke it hath reduced to powder.

17 His remembrance ſhall periſh from the earth, and hee ſhall have no name in the ſtreet.

His memory ſhall be defaced from the earth, and they ſhall never ſpeake of his name in Aſſemblies nor publick places,

18 He ſhall be driven from light into darkeneſſe, and chaſed out of the world.

God himſelfe to contribute to his miſery ſhall make him paſſe from brightneſſe to obſcurity, from eſteem to contempt, and his reputation as well as his perſon ſhall be baniſhed the earth.

19 He ſhall neither have ſon or nephew among his people, nor any remaining in his dwellings.

He ſhall leave no children to ſucceed him in his eſtate, and his poſterity periſhing with him, there ſhall be no one to make him live after his Death.

20 They that come after him ſhall be aſtoniſhed at his day, as they that went before were affrighted.

In the day of his misfortune the aſtoniſhment ſhall be generall, and the great as well as the ſmall finding wherewithall to be aſtoniſhed, ſhall be equally ſeized with horrour

Horrour.

Since these misfortunes are the inheritance of the wicked, and that those who forget God are punished in this manner, take heed least the paines which you suffer be not proofes of your crimes, and that you be not unhappy because you are guilty.

21 Surely such are the dwellings of the wicked, and this is the place of him that knows not God.

CHAP. XIX.

The Argument.

IOb accuseth the rigour of his friends, who for consolations give him nothing but reproaches: he complaines of the infidelity of his domesticks and his kindred which have left him, and comforts himselfe in the hope which he hath that God will raise him out of the Grave

Grave, for to make him eternally happy.

1 Then Job anſwered and ſaid.

IOb wearied with ſo many calumnies, wherwith his unfaithfull friends would diſcolour his innocence, anſwered them,

2 How long will you vex my ſoule, and breake me in peices with words?

Will you never give over afflicting my minde, and exerciſing my patience by words which are more inſupportable to me, then the torments which I endure.

3 Theſe ten times have ye reproached me: you are not aſhamed that you make your ſelves ſtrange to me.

They are ſo inſolent, that they have made me bluſh a hundred times; and that which angers me moſt is that they continue, and that the ſhame of oppreſſing one that is innocent hath not had the power to make you leave them of.

4 And be it indeed, that I have erred, mine errour remaineth with my ſelfe.

If I have failed out of ignorance, the cauſe of my ſin ſhall be my excuſe; if I have failed out of malice, I only

ly will undergoe the punishment of my offence; & Divine justice which can well discerne the guilty from the innocent, shall not punish you with me.

Notwithstanding as if I were the cause of all your misfortunes, I am the subject of all your calumnies: you oppose my misery to my vertue, and you will perswade all the world that I am guilty, because I am miserable.

5 If indeed you will magnifie your selves against mee, and plead against me my reproach:

Learn now at least that God doth not an action of a Judge when he afflicts me, and that when he persecutes me, he hath more desire to make his soveraignty appeare then his justice.

6 Know now, that God hath overthrowne me, and hath compassed me with his net.

Who will not be of this opinion, if he consider that I suffer without a cause, that I complaine with reason, and that I cannot finde a friend to comfort me, an Advocate

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

to

to defend me, nor a Judge to abſolve me?

8 He hath enced up my way, that I cannot paſſe, & he hath ſet darkneſſe in my paths.

It ſeems God delights in ingaging me in evils, of which I can finde no end, and that he ha h a deſigne to overcaſt my mind with darknes, to the end that I may ſuffer ſorrow and that I may not finde a remedy.

8 He hath ſtript me of myglory and taken the crowne from my head.

He has deſpoyled me of that luſtre which environs Kings, he hath taken the Crowne from my head, and giving the guilty an innocent man for example; of a puiſſant Prince, he hath made a miſerable Slave.

10 He hath deſtroyed me on every ſide and I am gone and mine hope hath bee removed like a tree.

He hath ſo ruined my fortune, that there is none can reeſtabliſh it, and treating me like thoſe trees which the violence of the winds pulls up by the roots, he hath not left me ſo much as Hope which is the laſt comfort of the afflicted.

Anger

Anger, which animated him againſt me, hath made him forget that I was the worke of his hands, and my miſſortune hath perſwaded him that I was his enemy.

In theſe thoughts he hath commanded his Souldiers to aſſault me, and as his Orders are alwayes followed, they have entred upon my Lands, where after having done a thouſand ſpoyles, they have beſieged my houſe, and made themſelves maſters of it.

I thought that in this diſaſter my neighbours would comfort me; but whether the greatneſſe of my evill hath aſtoniſhed them, or the juſtice of God ſcattered them, they have kept farre from me, as if they had been ſtrangers.

Thoſe with whom nature had tyed me, have moſt baſely abandoned me, and thoſe

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him, as one of his enemies.

12 His troups come together, and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, & mine acquaintance are verily eſtranged from me.

14 My kinſfolk have vailed, and my familiar friends

have forgotten me.

with whom amity, more ſtrong than nature, had ſtraitly united me, have moſt unjuſtly forgotten me.

15 They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an aliant in their ſight.

My Domeſtiques themſelves have loſt the reſpect which they owed me, and when ſince my misfortune they appeared before me, they ſeemed to ſpeake as if they had never knowne me.

16 I called my ſervant, & he gave me no anſwer: I entreated him with my mouth

When I called the ſlaves which owed me their liberty, they would not daigne to anſwer me, and they themſelves, who heretofore knew not my intentions but by the mouth of another, have deſpiſed the prayers which came out of mine owne.

17 My breath is ſtrange to my wife, though I entreated for the childrens ſake

It is no wonder if that ſort of people who love not but for intereſt have forgotten me, when mine owne wife cannot endure me, but the ſtinking of my breath drives her away:

away; and when my prayers, mixt with teares and ſighs, cannot ſtay the children which my other wives have given me.

of mine owne body.

Finally, my miſery is arrived to this point, that fooles which make men ſport mock at me; preſent and abſent I am the ſubject of their laughter, and they never are found more pleaſant than when they play the Buffoones at my expence.

18 Yea, young children deſpiſed me, I aroſe, and they ſpake againſt me.

I pardon their folly this inſolence, but I cannot endure that thoſe wiſe men, of whom heretofore I tooke counſell, and who received my advice as Oracles, ſhould be afraid of my perſon; and that he who amongſt them was moſt obliged to me, is now the moſt ingrateſull.

19 All my inward friends abhorred me: and they whom I loved, are turned againſt me.

Theſe evils, as rigorous as

20 My bones

cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

they are, would seeme supportable to me, if I felt no other in my body, which are so much the more sensible to me, as they are more true: But the Fever which devoures me hath consumed my flesh; the skin which covered it, is fastned to my bones, and the fury of that evill which disfigures all my face, hath left me nothing but the lips about the teeth to form words and complaints.

21 Have pitty upon me, have pitty upon me, O ye my friends, for the hand of God hath touched me.

At the sight of so many evils be touched with pitty; and you who make profession of loving me, have compassion of my griefes, because their excesse makes you see that it is an incensed God which is the Author of them.

22 Why do you persecute me as God, and are not satis-

Why doe you agree with him to persecute me, and why imitating the cruelty of Savage Beasts which live upon mans

mans fleſh, do you feed your ſelves with my miſeries?

Where is the man that will lend me his hand to write the Regrets of my mouth; and who will be the Engravor to carve them upon lead, or ingrave them in marble to informe Poſterity?

Theſe wiſhes do no injury to my hopes, for with whatſoever tearmes I ſerve my griefe, I know that he from whom I expect my ſalvation, is living, and that after he hath tryed my patience, he will bring me out of that miſerable condition to which I am reduced.

And I may well believe it, ſince faith perſwades me that I muſt riſe againe after my death, that my bones ſhall once againe be clothed with fleſh, that in my owne body I ſhall ſee the God which I adore, and heare from his

fied with my fleſh?

23 Oh that my words were now written, Oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth.

26 And though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.

mouth a ſentence favourable to my innocence,

27 Whom I ſhall ſee for my ſelfe, and mine eyes ſhal behold, and not another, though my reins be conſumed within me.

With what reaſons ſoever they combate my beliefe, I hold aſſuredly that his goodneſſe having obliged him to make himſelf man, my eyes ſhall finde their happineſſe in his body, that in ſpight of death, which ſhall have deſtroyed me, I ſhall live again, that changed in condition only, and not in nature, I ſhall ſee my God in his glory: And this hope which I conſerve in my ſoule, is the onely conſolation which I receive in my diſpleaſures.

28 But ye ſhould ſay, Why perſecute ye him, ſeeing the root of the matter is found in me?

If you are of the ſame opinion why doe you proſecute me? and if you believe that heaven will one day crowne my patience, why doe you forge calumnies to oppreſſe my innocence?

29 Be ye

Change your deſigne then, profit by the advice which I

give

give you, fly that revenging ſword, which leaves not ſins unpuniſhed: and to entertaine your ſelfe in this good reſolution, remember that God will be our Common Judge, and that our differences ſhall be determined in his preſence.

ſword: for wrath bringeth the puniſhments of the ſword, that ye may know that there is a judgment.

I 4 CHAP.

CHAP. XX.

THE ARGUMENT.

SOphar following the opinions of those who had spoken before him, concludes, that punishment is a proofe of sinne, and that with whatsoever Reasons Job *endeavours to defend his innocence, he is bound to confesse that he is guilty, because he is afflicted.*

1 Then answered Zophar the Naamathite, and said,

Ophar, who would take advantage of the last words of *Job*, sayed to him:

2 Therefore doe my thoughts cause me to answer, and for this I make haste.

The conclusion of your discourse hath given me a thousand thoughts, and my soule troubled with their number knowes not which to chuse.

3 I have heard the

The reproaches which you use to me, will furnish me with an

an ample ſubject of diſcourſe; but as in this conference I ſeeke nothing but to draw you from your errour, I will not reply to the injuries which my conſcience and reaſon aſſure me are not true.

I will onely tell you then that in your diſgrace there is nothing extraordinary: that every one knows that the glory of a wicked man is not of continuance, and that moments are not ſhorter than the proſperity of a ſinner.

Though his pride ſhould mount up to heaven, though he ſhould beare his head in the clouds, and that men, to content his vanity, ſhould accord him divine honours.

Yet all his glory ſhall turne into ſmoake, that deceitfull luſtre, which dazled eyes, ſhall diſperſe like duſt which the winde carryes away: thoſe who admired his greatneſſe,

check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou not this of old, ſince man was placed upon earth

5 That the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds.

7 Yet he ſhall periſh for ever, like his owne dung: they which

have ſeen him ſhall ſay, Where is he?

ſhall be amazed at his fall, and not able to believe it after they have ſeene it, ſhall aske what is become of him.

8 He ſhall flie away as a dream, and ſhall not bee found: yea he ſhall be chaſed away as a viſion of the night

It ſhall be with his happineſſe, as with dreames, which when we awake, we cannot remember; and his proſperity ſhall paſſe by like Ghoſts, which go away with the night, and of which there remaines in the morning but a confuſed remembrance.

9 The eye alſo which ſaw him, ſhall ſee him no more; neither ſhall his place any more behold him.

Thoſe who looked upon him with envy, ſhall no more looke upon him but with pitty, and his Domeſtiques, the eye-witneſſes of his vanity, ſhall ſee him no more but with contempt.

10 His children ſhall ſeek to pleaſe the poore, and his hands ſhall reſtore their goods.

And becauſe a father is more ſenſible in the perſon of his children, than in his own, they whom he hath brought into the world ſhall be reduced to extremity, and Divine Juſtice ſhall ruine them to revenge

venge the Orphans which their Fathers had oppreſſed.

But the moſt rigorous of his puniſhments is, that he ſhall retaine his bad inclinations till death, that he ſhall not loſe the deſire of doing evill, when he ſhall have loſt the power, and that he ſhall carry away his bad habitudes with him into the grave.

11 His bones are full of the ſinne of his youth, which ſhall lye down with him in the duſt.

For as thoſe who eat any thing that is agreeable, retaine it a long time in their mouth, for to taſte it with more pleaſure.

12 Though wickedneſſe be ſweet in his mouth, though he hide it under his tongue

So he ſhall keepe his ſinne as long as he can, and if ſometimes he let it go in appearance, he ſhall retaine the deſire of it in his heart,

13 Though he ſpare it, and forſake it not, but keep it ſtill within his mouth:

Notwithſtanding he conſiders not, that that which hath given him joy, ſhall cauſe his ſorrow, and that if ſin flatter our ſenſes, it poyſoneth our ſoules,

Bur-

14 Yet his meat in his bowels is turned, it is the gall of aſps within him.

But in as much as ſinners feare not much what they do not believe, and that hell enters not into their minds but as a fable, God will make him feele the paynes of it, for his goods ſhal be taken from him, and they ſhall compell him to reſtore with ſorrow, what he had taken with pleaſure.

15 He hath ſwa'lowed downe riches, and he ſhall vomit them up againe: God ſhall caſt them out of his belly.

He ſhall finde that the venome of aſpes is not ſo mortall to thoſe whom they hurt, as the goods of the poore to thoſe who take them away; and that the tongue of Vipers is not ſo dangerous a poyſon as riches ill gotten.

16 He ſhall ſuck the poyſon of aſps: the vipers tongue ſhall ſlay him.

With what hope ſoever he flatters himſelfe, he ſhall injoy none of his goods; for after that he ſhall have made great purchaſes, that his flocks ſhall be increaſed, either by his huſbandry, or by his uſury, that his Kine ſhall give him ſtreams of milke, and his Bees ſhall

17 He ſhall not ſee the rivers, the floods, the brooks of honey and butter.

give

give him rivers of honey, he ſhall have but the trouble of it, and another ſhall receive the profit: He ſhall beare the chaſtiſement of all the evill which he hath committed, and though his griefes teach him that he is mortall, yet he ſhall not be able to die: Heaven ſhall prolong his yeares, that he may ſuffer all the miſeries which his injurious malice hath made the innocent indure.

Becauſe he hath ruined the poore, pillaged their houſes, and hath not taken the paines to build them againe after he hath pulled them downe.

Becauſe his unjuſt deſires have had no bounds, and becauſe his heart, after ſo many pillages, hath not been ſatisfied; God, who proportions punishments to our crimes, will not permit him peaceably to poſſeſſe what he hath ſo

18 That which he laboured for, ſhall he reſtore, and ſhall not ſwallow it down: according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein.

19 Becauſe he hath oppreſſed, & hath

forſaken the poor; becauſe he hath violently taken away an houſe which he builded not.

ſo unhappily acquired.

And ſince in his good fortune he hath not given to the poore what was ſuperfluous with him, he ſhall not have in his diſgrace what is neceſſary.

20 Surely he ſhall not feel quietneſſe in his belly, he ſhall not ſave of that which he deſired.

But by a more ſtrange kinde of puniſhment he ſhall finde poverty in abundance, for whether his avarice oblige him to forme new deſires; or to wiſh more wealth, or that it permits him not to employ that which he hath in his coffers, he ſhall prove that of all kindes of poverty the moſt troubleſome is that which ſurpriſeth us in the middeſt of riches.

21 There ſhall none of his meat be left, therefore ſhall no man look for his goods.

And ſeeing that he cannot avoid being miſerable in felicity it ſelfe, there ſhall be no ſorrow wherewith his minde is not afflicted.

Since his good fortune muſt

22 In the be ſo fatall to him, and that he

he shall be never neerer his ruine, than when he is mounted on the top of his happinesse, I would he were happy, that he might be presently miserable, and that heaven might discharge upon him its anger, and stick him with all its thunders.

I know well that he will do all his endeavours to avoid his mis-fortunes, and that he will imploy all his tricks to divert the disastre which hangs over his head; But his endeavours and his tricks shal be equally unprofitable, and they shall prepare him so many evils, that if he escape some, he shall not warrant himselfe from others; for he shall see on one side the sword drawne out of the scabbard, and glittering like lightening, which shall menace him with death; and on the other, he shall see the Devils (whom Divine Justice

fulnesse of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon; and the bow of steel shall strike him through.

ſtice imployes to revenge it ſelf upon our injuries) who ſhall wait with impatience for to conduct him to puniſhment.

25 It is drawn and cometh out of the body: yea, the gliſtring ſword cometh out of his gall: terrours are upon him.

In ſo preſſing a miſ-fortune he ſhall look for ſome retreat, but ſhall finde none, and thoſe hidden places, which ſerve as Sanctuaries to the unhappy, being ſhut againſt him, he ſhall be conſtrained to precipitate himſelf into hell, where that

26 All darkneſſe ſhall be hid in his ſecret places: a fire not blown ſhall conſume him: it ſhall go ill with him that is left in his tabernacle.

fire which hath no need of winde to light it, nor of matter to feede it, ſhall burne eternally; and for the accompliſhment of his miſery, the children which he ſhall leave in his houſe ſhall undergoe the puniſhment of his ſinne.

27 The heaven ſhal reveal his iniquity: and the earth ſhall riſe up againſt him.

Then all the Creatures which are ſubject to the vanity of men, and which againſt their inclination ſerved their iniquities, ſhall make Warre upon him; heaven ſhall make his-

his crimes publique, and the earth which hath ſeene them ſhall depoſe againſt him.

When theſe faithfull witneſſes ſhall have made ſeene to all the world by what waies this impious man had acquired his riches, God ſhall pronounce his ſentence upon their depoſitions, and giving up his houſe to pillage, ſhall permit his enemies to enrich themſelves with his goods.

28 The increaſe of his houſe ſhal depart, and his goods ſhal flow away in the day of his wrath.

So all men ſhall learne from his fall, that a bad life cannot have a good end; that hell is the portion of the wicked; and that as vertue promiſeth it ſelfe recompence, ſinne muſt expect punifhments.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP.

CHAP. XXI.

THE ARGUMENT.

IOB useth divers reaſons to perſwade his friends, that proſperity is not a proofe of our innocence, nor adverſity a marke of our ſinne, ſince it often happens, that a ſinner is happy, and an innocent man miſerable.

1 But Job anſwered and ſaid,

IOB perceived well that *Sophar* had repreſented him under the perſon of a ſinner, and that his friends approved his opinion, wherefore he replyed to them in theſe tearmes.

2 Hear diligently my ſpeech, and let this be your conſolations.

With whatſoever reaſons you endeavour to ſupport your diſcourſe, I perſwade my ſelfe that if you will but hearken to mine, you will change your

your Opinion, and that at laſt you will be ſorry that you have accuſed an Innocent.

I know that every thing diſpleaſeth you in my perſon, and that heaven which would make me odious, hath alſo made my diſcourſe inſupportable; But make a triall upon your minde to heare me, and when I have deduced my reaſons, if they pleaſe you not, I give you leave to laugh at me.

3 Suffer me that I may ſpeak, and after that I have ſpoken, mock on.

Obſerve then, that it is not with you ſo much as with God, that I diſpute, and that I complaine more of his rigour than of yours; for if you have an ill opinion of mine innocence, my afflictions ſerve as an excuſe for your ſuſpitions: But God who reades my heart, cannot be ignorant of it; and when I thinke that he doth not take the paines to make you know it,

4 As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?

it, methinks I have cauſe to complaine of it.

5 Mark me, and be aſtoniſhed, and lay your hand upon your mouth

Since he will not give me this ſatisfaction, and that he hath reſolved that my evils ſhould be publique and my innocence hidden, looke upon me at leaſt, but without ingaging your ſelves to comfort or to bemoane me; put your finger upon your mouth, and teſtifie your trouble and your love, but by your aſtoniſhment and your ſilence.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

For my part, I cannot entertaine my ſelf with my misfortunes but I tremble, and though they ſay that the memory of paſt evils is agreeable, mine are ſo violent, that I cannot thinke of them without extreme ſorrow: And all the while that my minde entertaines it ſelfe with this fatall ſubject, all the parts of my body ſhake with horrour.

7 Where-

Yet ſo miſerable a condition

on ought not prejudice my innocence, for if my disgrace were a cause of my sin, the prosperity of the wicked would be a marke of their vertue, and we should be obliged to believe that all those who are happy are innocent; yet we see that sinners live long, and that honours are not wanting to their ambition, nor riches to their avarice.

fore doe the wicked live, become old, yea, are mighty in power?

Their family is alwaies numerous, and heaven which gives them children, takes the care of preserving them, that they may injoy them long, inasmuch as in few yeers they make many alliances, and see issue from their daughters a long traine of children.

8 Their seed is established in their sight with them, and their off-spring before their eyes.

Their houses enjoy a profound rest, there is no accident that may trouble them, and with what sinne soever they offend the goodnesse of God, his justice never punishes them;

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their

bull gendereth & faileth not, their cow calveth, and casteth not her calf.

them; the cares of his providence extend themselves even over their flocks, for their Kine never miscarry when they are happily delivered: there arrives no misfortunes to their young ones, and heaven gives them milke in abundance to nourish them.

11 They send forth their little ones like a flock, and their children dance

But without standing to describe so ordinary a thing, I will represent you the fruitfulnesse of their wives, which is so great, that their children equall their flocks in number, and skip about their houses like young lambs in the fields.

12 They take the timbrell and harp, and rejoyce at the sound of the organ.

They can scarce go but they set them to dance, their tongue is not yet untyed when they teach them to sing, and as if their life were a perpetuall Revels, Vials, and Lutes, are heard every day in their houses.

13 They spend their

They passe away their years so pleasantly, and when the time

time of dying is come, and that ſickneſſe takes them out of the world, they languiſh not long in a bed, but deſcend quietly and ſuddenly into the grave.

days in wealth and in a moment go down to the grave.

Notwithſtanding one cannot ſay it is their piety that brought theſe bleſſings upon them, for as long as they lived with us they boldly profeſſed that they would have no part with God, and that his Lawes being indifferent to them, they were not reſolved to take the paines to keepe them.

14 Therefore they ſay unto God, Depart from us, for we deſire not the knowledge of thy wayes.

They made a ſhow of being ignorant that there was a God, that they might not be obliged to ſerve him; and to diſpenſe with themſelves from praying to him, they perſwaded themſelves that he did not watch over our actions, and that he had abandoned to an imaginary Deſtiny the conduct of the Univerſe. Think

15 What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

16 Lo, their good is not in their hand, the counsel of the wicked is farre from me.

Thinke not though that I am of their party if I describe their happineſſe, for I know that that of the wicked though it be durable is not eternall, and whatſoever aſſurance they ſhew, they are not Maſters of their fortunes; wherefore their ſentiments have beene alwaies contrary to mine, and our manner of living hath not been leſſe different than our opinions.

17 How oft is the candle of the wicked put out? and how oft cometh their deſtruction upon them? God diſtributeth ſorrows in his anger.

I am of accord with you, that their proſperity hath no luſtre, which is not deceitfull; that the ſorrowes which ſucceed their pleaſures ſhall make no leſſe ſpoyle in their ſouls than the Torrents in the fields.

18 They are as ſtubble before the winde, & as chaff that the ſtorm carrieth away.

And that they ſhall not be forgotten in that fatall day, when the hand of God, which cannot commit injuſtice, ſhall diſtribute puniſhment according to deſert.

In

In the presence of that terrible Judge whom they can neither frighten nor corrupt, it shall be with those wicked men, as with the straw which the winde plays with, or as the dust which the whirle-winde carries not into the Ayre but to disperse and scatter it.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

Finally, their punishment shall not stop in them, but shall passe even to their Children, who shall be unhappy for having had guilty fathers, and when they shall see their sinne punished in their successours, they shall prove to their cost, that God takes notice of all that passes in the world, and if he dissemble our offences he is not ignorant of them.

20 His eyes shall see his destruction, & he shall drink of the wrath of the Almighty.

Besides this punishment, they shall suffer extreame torments in their persons, death shall be alwaies present before their eyes, and although

21 For what pleasure hath he in his house after him, whē the number of his months is

cut off in the midſt?

they try its cruelties they ſhall not feele its favours, and ſhall drink great draughts in this cup of bitterneſſe and fury which God prepares for his enemies.

22 Shall any teach God knowledge? ſeeing he judgeth thoſe that are high.

One muſt confeſſe that their puniſhment would be too gentle if they were puniſhed but in their ſucceſſors; for when men are dead, the condition of their houſe gives them but little trouble; aud 'tis not their greateſt paine to know that Divine Juſtice hath contracted the life of their children, and taken them out of the world in the midſt of their yeares.

23 One dieth in his full ſtrength, being wholly at eaſe and quiet.

Out of all this diſcourſe it is eaſie for me to conclude, that there are no certaine markes to diſcerne the good from the bad, ſince it happens ſometimes, that two guilty men are treated differently, and that two juſt men who are equall in

in merit, are not ſo in fortune.

Therefore we muſt adore that conduct, & without murmuring ſubmit our ſelves to the Ordinance of God, for men were inſolent if they would inſtruct him who teaches the Angels.

24 His breſts are full of milk, and his bones are moiſtened with marrow.

Let's reverence then his providence, when we ſee that a ſinner hath no diſgrace whiles he is in the world, that his happineſſe is conſtant, that riches and health accompany him to the grave, that his body is of a ſtrong conſtitution, and that that vigour which makes youth acceptable, leaves him not in his very age.

25 And another dieth in the bitterneſſe of his ſoul, and never eateth with pleaſure.

But let us adore his Juſtice, when we ſee another man who is not it may be ſo guilty, paſſe his yeares in ſorrows, count his dayes by his afflictions, and dye as poore as he was borne.

26 They ſhal lie down alike in the duſt, and the worms ſhal cover them.

27 Behold, I know your thoughts, and the devices which yee wrongfully imagine againſt me.

Finally, let us not murmure, when we ſee that two lives different ſhall have the ſame end, that the rich and the poore ſhall be both covered with earth, and that the worms who have no regard to our conditions, ſhall ſpare a happy man no more than a miſerable.

28 For ye ſay, Where is the houſe of the prince? and where are the dwelling places of the wicked?

I have not ſo little wit, but I reade in your face the thoughts which you revolve in your heart; I know that you accuſe me whileſt I pleade for God, and that you condemne mine innocence whileſt I defend his Juſtice.

29 Have ye not asked them that go by the way? and do not ye know their tokens?

For drawing a bad concluſion from a bad principle, you ſay it is neceſſary that I ſhould be guilty, becauſe I am ſo unhappy, and that God had never ſuffered my flocks to be taken away, my palaces to be overthrowne, and my children to be buried under their

ruines

ruines, if by ſome notable impiety I had not ingaged his juſtice to puniſh me.

But you argue ſo ill in this occaſion that there is no one but condemnes you, and if without making choyce of a Judge you will aske the firſt Paſſenger which you finde; I aſſure my ſelf that his anſwers will make you ſee that upon the ſubject of which we diſpute, he hath no other ſentiments than mine.

30 That the wicked is reſerved to the day of deſtruction; they ſhal bee brought forth to the day of wrath.

And certainly they are very juſt, and 'tis with much reaſon that I maintaine, that ſinners are not alwayes puniſhed for their crimes, for the earth hath no puniſhments rigorous enough to chaſtize them; and heaven does well to reſerve them for the day of its fury, and to deferre their puniſhment to render it eternall.

31 Who ſhal declare his way to his face? and who ſhal repay him what he hath done?

The inſtruments which he uſeth here, are too feeble for

32 Yet ſhall he be brought

to the grave, and ſhall remaine in the tomb.

to tame them; for if he had a deſire to chaſtize their ſinnes, there could no man be found hardy enough to undertake it; and if he had a deſigne to ruine them, there could none be found puiſſant enough to execute it.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhal draw after him, as there are innumerable before him

Do not you ſee that they reverence them after their death, that they oblige nature to weare mourning for them, that they condemne the Elements to weepe for them, that they carry them with pompe to the grave, that they embalme their bodies to preſerve them a long time, and that in ſpight of death they defend them from corruption?

Thoſe who flatter them during their life, continuing it after their death, indeavour to perſwade men that the earth reſpects their bodies, that the graves are proud of poſſeſſing them, and that that fabulous

hell of profane men is happy to lodge their Ghosts, and that all those that go before or follow them into those sad places, come not there but to have the honour to be with them.

Since it is certaine then that the wicked are not alwayes miserable, and that experience contradicts the reasons wherewith you defend your opinion, do not you take a wrong course to comfort me, when you would perswade me that I am guilty becaus I am afflicted: And might not you rather conclude that all the unfortunate are not wicked, becaus all the wicked are not unfortunate?

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood.

CHAP. XXII.

THE ARGUMENT.

ELiphaz would perſwade thoſe who heare him, that when God puniſheth men, he is not bound to declare his motives, and that thoſe which obliged him to puniſh Job *are not ſecret, ſince his ſinnes are ſo publique.*

1 Then Eliphaz the Temanite anſwered and ſaid.

AS they could not reply to ſuch good reaſons, *Eliphaz*, who diſputed not ſo much for truth as for glory, had recourſe to invectives, and without any more palliating his deſigne, undertooke openly to make *Job* confeſſe that he was a famous Malefactour.

We know, ſaith he, that a man

man were insolent, who would be equall with God, and who serving himself with the light which he could not have borrowed but from him, would reforme his Providence, and oblige him by his reasons to use another kinde of conduct over men.

But certainly you are no lesse rash to perswade your selfe, that he is interested in your innocence, and that to make it publike, he is obliged to do a miracle; what profit can he hope from your vertue, who possesseth all in himselfe, and what honour can he expect thence, whose glory is infinite?

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Thinke not that he is like those Judges, whom feare makes to change their resolution, and who dare not condemne one that is guilty for feare of incurring his disfavour. Perswade not your selfe

3 Is it any pleasure to the Almighty, that thou art righteous? or is it gaine to him that thou makest thy wayes perfect?

that he enters into judgement with you, and that to appeaſe your complaints, he declares to you the motives which oblige him to puniſh you. Soveraignes, which are men, render no account of their actions to their Subjects, and when they make an Edict, or pronounce a Decree, they often conceale the cauſes of it, and alledge no other reaſons than their wills.

4. Will he reprove thee for feare of thee? will he enter with thee into judgement?

Beleeve then that God puniſheth you for your crimes, and that all theſe afflictions which overwhelme you, are the juſt chaſtiſements which your impiety deſerves.

5 Is not thy wickedneſſe great? & thine iniquities infinite?

Nor can you deny but that you have raigned like a Tyrant, that againſt the fundamentall Lawes of State you have treated your Subjects as Slaves, that taking pawnes of thoſe who were inſolvable, you have made as many poore

as

as you had Debters, and that by a violence which deserves not pardon, you have taken from them their clothes, and have enriched your selfe with their spoyles.

I passe under silence, as not being your greatest crime, how that you have refused the necessitous the use of the water, which you have turned aside for to water your gardens, and denying the bread which you owed to the miserable in their need, you have taken from them that which you would not give them.

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drinke, and thou hast withholden bread from the hungry.

As long as heaven favoured you, as your Subjects feared you, you invaded the Lands of your neighbours, and without acknowledging any right but that of Armes, you kept with injustice what you acquired with violence.

And to be no better to

8 But as for

your

the mighty man, he had the earth, and the honourable man dwelt in it.

your Subjects than to ſtrangers, you raviſhed the eſtate of the widowes, and added the misfortune of poverty to that of their condition. Orphans,

9 Thou haſt ſent widowes away empty, and the arms of the fatherleſſe have bin broken.

who thought to finde a ſecond father in you, had no more cruell enemy, and their riches making their crimes, you did not judge them innocent, but when you had made them miſerable.

10 Therefore ſnares are round about thee, and ſudden feat troubleth thee.

The miſeries which now beſiege you are the punishments of theſe ſins, and without ſearching any more whence theſe ſanique terrours come which affright you, and theſe inviſible chayns which take away your liberty, you muſt believe that your injuſtice is the true cauſe of it.

11 Or darkneſſe that thou canſt not ſee, and abundance of waters cover thee.

But that which aſtoniſheth me the moſt, is, that amongſt ſo many violences you lived without feare, for when you made any reflexion

upon

upon the condition of your fortune, you imagined that it had so much luster, that disgraces could not obscure it, and that it had so much stedfastnesse, that all mis-fortunes could not overthrow it.

When you entertaine your selfe with these false hopes, you believe without doubt, that because God lodgeth in the heavens, because he walketh upon the starres, and his glory seperates him from his creatures, he doth not watch over their actions, or if he take any notice of them, 'tis with so much confusion, that as one must not hope for recompence, one need not be afraid of punishment.

12 Is not God in the height of heaven? and behold, the height of the stars, how high they are.

Your superstition formed it selfe a God, who could neither know nor punish crimes, and to entertaine your self in this foolish beliefe, you were perswaded, that the thicknesse

13 And thou sayest, How doth God know? can he judge through the darke cloud?

of

14 Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven:

of the clouds ſtole from him the ſight of them, and that being onely buſied about the motions of the heavens, he neglected the conduct of the earth.

15 Haſt thou marked the old way which wicked men have trodden?

Oh! will you never leave following the errours of paſt ages, which in thus much ought to be ſuſpected of you, as that they who invented them have undergone the puniſhment of them? that their death was haſtened to ſtop the courſe of their perverſe Doctrine, and that famous Deluge which drowed the Univerſe, was a chaſtiſement which God found to puniſh them.

16 Which were cut down out of time, whoſe foundation was overflown with a flood.

17 Which ſaid unto God, Depart from us: and what can the Almighty do for them?

They alſo ſaid impudently, that they would not ſerve him, ſince he could not protect them, and that a God who had not power, deſerved no honour: Finally, they ſpoke with contempt of him

whom

whom Angels adore, and made a vaine Idoll of him who gives the heavens motion and the earth repose.

I know not how these impious men, whose sentiments are so farre from my beliefe, could vomit out these blasphemies against God; for whilest they condemned his providence, it filled their houses with riches, and whilest they despised his power, it made their Lands fruitfull.

18 Yet he filled their houses with good things: but the counsell of the wicked is far from me.

Moreover these errours are so visible, that the just shall mock at them one day, and the simple, whose minde hath nothing elevated, shall laugh at these wise men of the world, who boasted themselves to be the Authors of them.

19 The righteous see it, and are glad: and the innocent laugh them to scorn.

Their vanity shall then be humbled, for besides the displeasure of seeing their opinions despised, they shall have-

20 Whereas our substance is not cut down, but the remnant of-

them the fire consumeth.

have the regret of seeing their disciples serve as a prey to the flames, for having been willing to maintaine their pernicious Doctrine.

21 Acquaint now thy self with him, and be at peace: thereby good shall come unto thee.

Do not you then beare any part in their opinions, if you would not have any in their punishments; but follow better advice, reconcile your self with God, make peace with that puissant enemy which makes warre with you, and that will produce you more happinesse than this hath caused you misery.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

Receive the Law of his mouth since he is victorious, submit your selfe to his Ordinances since he is your Soveraigne, and for feare his words should escape you, write them not in marble, but engrave them in your heart.

23 If thou return to the Almighty, thou

This advice will not be unprofitable to you, for if you appease God by your prayers, he

he will make your condition more glorious than it is contemptible, and if to ſatisfie him, you baniſh ſinne from your ſelfe, to recompence you he will baniſh miſery from your houſe.

ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

Then ſhall you acquit your ſelfe of all your loſſes, and you ſhall recover with uſury what was taken from you, for for barren Lands, which could bring forth nothing, you ſhall have ſuch as in their entrayles ſhall produce Porphyrie; and in ſtead of thoſe unprofitable Rocks which made a part of your Eſtate, you ſhall have fertile Mines, from whence ſhall iſſue rivers of gold.

24 Then ſhalt thou lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks.

God who ſeemes to be againſt you, ſhall turn on your ſide, your enemies ſhall be his, and becauſe they make ware with ſilver as well as iron, you ſhall have them both in abundance,

25 Yea, the Almighty ſhall be thy defence, & thou ſhalt have plenty of ſilver.

dance, the one to pay your Souldiers, and the other to arme them.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up th face unto God.

In this happy condition God ſhall be all your delight; and becauſe he ſhall be the Author of it, you ſhall finde it more ſolid than thoſe which you have heretofore taſted. Finally, you ſhall converſe familiarly with him, and in the ſame manner that your ſinne made you humble your eyes towards the earth, your innocence ſhall make you lift them towards heaven.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

You ſhall aske nothing of God which he doth not grant you, his gifts ſhall be proofes to you of his love, and the vowes which you ſhall make him ſhall be teſtimonies of your fidelity.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſta-

You ſhall make no wiſhes in vaine, things ſhall happen as you have projected them, their ſucceſſe ſhall never deceive

ceive your hopes, and all your conjectures ſhall have ſo much certitude, that it ſhall be very eaſie to judge that your light comes from heaven.

So by an agreeable exchange, he who was in contempt ſhall be in eſteeme; That ſinner which durſt not looke up to Heaven, ſhall ſee the ſtarres under his feet, and injoying a true happineſſe, he ſhall have no more feares which diſquiet him, nor hopes which deceive him.

But to arrive to this felicity, it is neceſſary to be innocent, and to acquire this glorious Title, good words muſt be accompanied with good works, and the ſanctity of our ſoules be made known by the purity of our actions.

bliſhed unto thee: and the light ſhall ſhine upon thy wayes.

29 When men are caſt downe, then thou ſhalt ſay, There is lifting up: and he ſhall ſave the humble perſon.

30 He ſhall deliver the Iſland of the innocent: and it is delivered by the pureneſſe of thine hands.

CHAP.

CHAP. XXIII.

THE ARGUMENT.

ALL the words of Job *declare the trouble of his minde, for he deſires to conferre with God; complaines of the difficulty which there is to finde him; and on the other ſide conſidering his greatneſſe, he is afeard to accoſt him.*

1 Then Job anſwered and ſaid,

WHen theſe diſcourſes, which contained reproaches rather than conſolations, were ended, *Job* neglected to anſwer them, and knowing that God is the ſupport of the miſerable, he entertained himſelf with him in theſe tearmes:

2 Even to-

2 Even to-day My friends perſecute me, the

the remedies which they apply to my evill are so violent, that in stead of sweetning them, they exasperate them; wherefore my mouth is alwaies open to complaints, notwithstanding whatsoever indeavour I use, it cannot express the griefe which I endure; as it is not so eloquent as the hand which struck me is heavy, my evils are alwaies greater than my complaints, and those who see me, and heare me, are bound to acknowledge, that I am more unhappy than I am eloquent.

dav is my complaint bitter; my stroke is heavier than my groaning.

But with whatsoever punishment he afflicts me, I would treat with him as they doe with the Kings of the earth, and finde an Angell who would be my guide to conduct me before the throne, where he absolves the innocent, and condemnes the guilty.

3 O that I knew where I might finde him! that I might come even to his seat!

Though

Though he be my enemy, I would take him for my Judge, and I would accompany my diſcourſes with ſo many ſighs and juſt complaints, that I would oblige him to ſpeake with me, and judging of his deſignes by his Anſwers, I would underſtand what I am ignorant of, and know why I am unhappy being innocent.

4 I would order my cauſe before him, and fill my mouth with arguments.

I would not in truth in this conteſtation, that he ſhould uſe his abſolute power, that he ſhould dazzle me with the Rayes of his Majeſty, or that he ſhould overwhelme me under the weight of his greatneſſe.

5 I would know the words which he would anſwer me, & underſtand what he would ſay unto me.

But I would have him ſubmit himſelf to the Lawes of his ordinary Juſtice, and that by a favour which they deny not to the guilty, my ſentence might beare my crime as well as my puniſhment: Upon theſe conditions I ſhould promiſe

miſe my ſelf the better in my cauſe, and hope that my Judge would pronounce in my favour.

But what diligence ſoever I uſe, I cannot meet with him, though he animate all with his preſence, and his immenſity leave no vacuity in the world, his retreat is unknown to me: whether I ſearch him where the day-ſtarre riſeth, or ſearch him where it ſets, all my cares are equally unprofitable, and I can learne no newes of him.

If I caſt my eyes towards thoſe parts of the world where ſummer makes all the ſeaſons, or towards thoſe unhappy Countries whoſe winters are eternall, I cannot diſcover him.

But for him, whereſoever I go, he knowes how to finde me, and his knowledge not being bounded as mine, he ſeeth

6 Will he plead againſt me with his great power? No, but he would put ſtrength in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my Judge.

8 Behold, I go forward, but he is not there; & backward, but cannot perceive him.

9 On the left hand, where he doth work, but I cannot behold

him: he hideth himself on the right hand, that I cannot see him.

seeth as well my heart, as my face, and hath no need of my words to understand my thoughts: Notwithstanding as if so many lights were not sufficient, he tryeth me like gold, and will have afflictions be to my soule, what the flame is to the mettall, and that to purifie me they consume me.

10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

If this tryall give me much trouble, it gives me also much glory, for he sees that nothing can take me off from his service, and that in all conditions which he pleaseth to reduce me to, I obey his will, and submit my self to his Ordinances.

11 My foot hath held his steps, his way have I kept, and not declined.

Indeed I never wandred from his Lawes, and not judging that marble was worthy to receive the words of his mouth, I have ingraved them in my soule, and never lost the remembrance of them.

So

So muſt we confeſſe that he well deſerves this honour, for he is tranſcendently ſingular, and hath no equals as the Kings of the earth; his knowledge is not mixt with darkneſſe, nor his power accompanied with weakneſſes; and as nothing can change what he foreſaw, ſo nothing can hinder what he deſires.

His power furniſhes him with ſo many meanes to execute his will, that thoſe which he hath imployed are alwayes leſſe in number than thoſe which remaine; The miſery of my condition is an excellent proofe of this high truth, for with what puniſhment ſoever he hath exerciſed my patience, if his goodneſſe appeaſe not his juſtice, he may finde yet a thouſand more rigorous ones.

If I give way to theſe fatall opinions, they ought not ac-

12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth, more than my neceſſary food

13 But he is in one minde, and who can turn him? and what his ſoul deſireth, even that he doth.

14 For he performeth the thing that is appointed for me: and many ſuch things are with him.

15 Therefore am I trou-

bled at his presence: when I consider, I am afraid of him.

cuse me of being timorous, for 'tis not the greatneſſe of a man which aſtoniſhes me, but the Majeſty of a God which affrights me: And I have alwayes imagined, that as it were weakneſſe to feare a man, it were madneſſe not to be afraid of a God.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſſe, neither hath he covered the darkneſſe from my face.

Alſo I proteſt to you, that nothing hath ſo much humbled me as this conſideration, and if God had not been of the party, I ſhould have courage enough to overcome all the misfortunes which torment me, and to drive away all the tempeſts which environ me.

CHAP.

CHAP. XXIV.

THE ARGUMENT.

JOB teacheth us by this discourse, that all crimes shall not be punished on earth, but for feare his friends should accuse him of favouring the party of the wicked, after he had described their impieties, he conjures Divine Justice to punish them.

AND because you accuse me to be of the number of those wicked men, who to give themselves more licence in their crimes, will not acknowledge Divine Providence, I shall be glad to declare you my opinion, to protect me from your calumnies: Know then that I beleeve it so

1 Why, seeing times are not hidden from the Almighty, doe they that know him, not see his dayes.

perfect in its light, that it knowes all the differences of ſinne, and that things future and paſt to us, are alwaies preſent to it, but know alſo that I hold it ſo ſecret in its deſignes, that they themſelves who adore it, know not the moment which it hath deſigned for the puniſhment of the wicked.

2 Some remove the land marks they violently take away flocks, & feed thereof.

Some abuſing their power, and violating the Lawes of Juſtice, advance the bounds of their poſſeſſions, to invade the Lands of their neighbours: By the ſame Licence they carry away the flocks of ſtrangers, and as if right conſiſted but in force, they drive them into their meadowes, and keepe them there with as much inſolence as injuſtice.

3 They drive away the aſſe of the fatherleſſe, they

If Orphans have but an Aſſe, wherewith they ſerve themſelves; their inſatiable avarice doth not ſpare him:

but

but because they are ingenious, and search pretences to colour their bad designes, they feigne that the widowes are their debters, and take the Kine which feed them, for security of their debt.

take the widows ox for a pledge.

Sometimes they give themselves more licence, and adde force to injustice, for they wait for passengers upon the great roades, and rob the poore people who have no Armes, and who place all their safety in the Authority of the Prince. We know well that Divine Providence sees all these crimes, but we know not when it will punish them.

4 They turn the needy out of the way: the poore of the earth hide themselves together.

Others, who would have necessity serve as an excuse for their sin, go out of the Cities, and retire themselves into the Forrests, where putting on the nature of wilde beasts, they feed on nothing but prey, theft is their exercise, and

5 Behold, as wilde asses in the desert go they forth to their work, rising betimes for a prey: the wildernesse yeeldeth food for them and

for their children.

pillage the trade wherewith they maintaine their families.

6 They reap every one his corn in the field: and they gather the vintage of the wicked.

When hunger preſſes them, and conſtraines them to come out of the woods, they make incurſions into the plaines, and according to the occaſion of the ſeaſon, they either carry away the corne which is not yet cut, or pillage the vines which are not yet vintaged.

7 They cauſe the naked to lodge without clothing: that they have no covering in the cold

As theſe crimes are but for a taſte, they afterwards denounce warre againſt men, they deſpoyle them of their habits to cloath themſelves with them, and taking counſell but of the fury which animates them, they ſpare neither poore nor rich.

8 They are wet with the ſhowers of the mountains, and imbrace the

Thus it often happens, that thoſe miſerable men who have nothing left to cover them, are expoſed to the injuries of the weather, that the co'd

cold freezeth them, that the raine moleſteth them, and that to avoid theſe incommodities, they are conſtrained to hide themſelves in the rocks, and like wilde beaſts to retire into Cavernes: Divine Providence which permits theſe impieties, cannot be ignorant of them, but to know when it will revenge them, is a ſecret which it hath reſerved to it ſelfe.

rock for want of a ſhelter.

9 They pluck the fatherleſſe from the breſt, and take a pledge of the poor.

Others more dangerous than theſe, do as many outrages to their neighbours, as theeves do violence to paſſengers, for they pillage the goods of the Orphans; miſery, which ſhould beget pitty in them, begets but audacity, and invites them to ruine the poore, and fill their houſes with their ſpoyles.

10 They cauſe him to go naked without clothing, and they take away the ſheaf from the hungry.

When theſe miſerable men are reduced to this pittifull condition, and that having

11 Which make oyl within their walls,

and tread their wine presses, & suffer thirst.

no more Lands of their own, they are forced to leaze in those of others: These wicked men snatch the eares of corne out of their hands, and condemne them to a death which is so much the more cruell as it is tedious and languishing. Whilest they commit these excesses, and that they make as many poore as they have neighbours, they sleepe under the shadow of the sheaves, to defend themselves from the heat of the sun, and being no better to their Domestiques than their neighbours, they constraine them to worke during the time which nature hath destined to repose, and by an extreme injustice make those dye with hunger and thirst, who tread the grapes and reape the corne.

12 Men groan from out

Finally, their violence is so great, that it makes whole Cities

Cities groane, and constrains the most generous to complaine, their sighs mount up to heaven, and God who glories in being the Protector of the afflicted, mediates the ruine of those who persecute them.

of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

Certainly, if this consideration should not be strong enough to induce him to it, he would be obliged to it out of interest, for these are Subjects, Rebels to his Decrees, who would be ignorant of his Lawes, that they might not be bound to keep them, and to have a pretence to persevere in their crimes, perswade themselves that repentance is a weakness of minde.

13 They are of those that rebell against the light, they know not the wayes thereof, nor abide in the paths thereof.

Others whose inclinations are more guilty, rise every morning before the Sun, and upon the great Rodes, or in publike places assassine those poore workmen who begin

14 The murderer rising with the light, killeth the poore and needy, and in the night is as a thiefe.

their labour with the day; when night hath covered the earth with darkneſſe, they ſlip by its favour into houſes, and end with theft the day, which they begun with murder.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth his face.

If at any time an unlawfull love poſſeſſeth them, and its unchaſte flames conſume their hearts, they take a time convenient for their deſignes, and chuſe the moſt darke nights to ſatisfie their paſſions, and guilt which is never in ſafety, obligeth them to cover their faces, that they may not be known.

16 In the dark they dig through houſes, which they had marked for themſelves in the day time: they know not the light.

When they judge that men reſt, and that charmed by ſleepe, they have loſt the uſe of their ſences, they betake themſelves to the aſſignations which were given them in the day, they enter into houſes by tricks or force, and glut their unclean deſires by the favour

favour of the darkneſſe.

If at any time they awake a little late, and the morning ſurprize them, they imagine in the paſſion which blinds them, that ſhe that comes to bring day to men, did not riſe but to bring death to them, and remaining in opinions contrary to the worlds, they make day of night, and of its moſt thick darkneſſes their moſt agreeable lights.

17 For the morning is to them even as the ſhadow of death: if one know them, they are in the terrors of the ſhadow of death.

But whatſoever precaution they bring, that they may not be diſcovered, Divine Providence ſhall know how to finde them for to puniſh them, and if it be permitted me to prevent their chaſtiſements by my deſires, I wiſh that their proſperity were more inconſtant than the waters, that their Lands were more barren than the ſands of the deſerts, and that their Meadowes and their Vineyards may never increaſe

18 He is ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyards.

creaſe the number of their poſſeſſions.

19 Drought and heat conſume the ſnow waters: ſo doth the grave thoſe which have ſinned.

May the heat agree with the cold to make them barren, may the winters be ſo violent and ſo moyſt, as to rot all the Corne which they ſhall ſowe, and if there remaine any which ſhall thruſt forth eares, may the burning heats of the ſummer devoure them, and may this misfortune without ever being interrupted, accompany them to the grave.

20 The wombe ſhall forget him, the worm ſhal feed ſweetly on him, he ſhall be no more remembred, and wickednes ſhal be broken as a tree.

May mercy, which hath no greater cares than to ſuccour the miſerable, never think of aſſiſting them, may death be their onely hope, may it teare them from the earth, like thoſe unprofitable trees which bring forth no fruit, may it ſet upon their reputation as well as their life, and may it deface them out of the memory of men.

21 He evill

But we muſt acknowledge that

that this punishment is too gentle for their sin; for they respected not that Sex whom weakness serves for a privilege, and assasinating the children and the husband of the same woman, they tooke from her her support and her hopes.

entreateth the barren that beareth not, and doth not good to the widow.

Then, having made practise upon those weake persons, and without defence, they assaulted the more mighty, and as if the ruine of great ones had been the establishing of their owne fortune, they employed all their force to overthrow them, and notwithstanding after all these violent precautions, they were not secure of their life.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.

Heaven hath deferred their punishment to give them time of repentance, but its goodnesse which should have overcome their malice, hath served but to make them more obstinate

23 Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their wayes.

nate in their deſignes, and more inſolent in their happineſſe. It is true, that his Providence which watcheth alwayes over men carefully, conſidered their actions, and wayted but for the moment which it had decreed to puniſh them.

24 They are exalted for a little while, but ere gone and brought low, they are taken out of the way as all other, and cut off as the tops of the ears of corn.

In a word, their happineſſe hath not been of long continuance, the ſame Sun which advanced them hath diſſipated them, their end hath not bin more glorious than that of the leaſt things of the earth; and in the ſame manner as there needs but a little winde to beat down the faireſt eares of corne, there hath needed but a little diſgrace for to overthrow all their fortune.

25 And if it be not ſo now, who will make me a lyer, and make my ſpeech nothing worth?

But if in all theſe diſcourſes my opinions have not beene conformable to truth, I would have them accuſe me before the Throne of God, and exa-

mine

mine all my words there; but if it be true, that the juſt are ſometimes oppreſt, and that the wicked are not alwaies puniſhed, I would have you make a better conſtruction of my Innocence, and alleadge my miſeries no more as aſſured proofes of my ſinne.

CHAP.

CHAP. XXV.

THE ARGUMENT.

WHether Baldad *would divert* Job *from the deſigne which he had to conteſt with God, or whether he had no reaſons which he could oppoſe to his, he leaves off his Invectives, and makes a Panegyrick of the Majeſty of God.*

1 Then anſwered Bildad the Shuhite, and ſaid:

BAldad diſtruſted his forces, and judged rightly, that a bad cauſe could not eaſily be defended; but as he would not yeeld to the good reaſons of *Job*, he undertooke with a bad deſigne an excellent Panegyrick of the power of God, which he begun in theſe tearmes.

a Domini- It is to have too good an opinion

opinion of your ſelfe, and not to make eſteeme enough of God, when you wiſh that he were your Judge; he hath glorious qualities, which ought to beget in you modeſt ſentiments, and more humble deſires; His Majeſty is accompanied with ſo much Power, that he ſtrikes aſtoniſhment and feare in the minds of all the Creatures; He appeaſeth the differences of the elements, and obligeth them to force their owne inclinations, to preſerve the quiet of the world; He ſhakes all the Heavens with ſo much evenneſſe, that in the contrariety of their Motions they never diſorder themſelves. Finally, maintaines peace amongſt the Angels, and tempering his Juſtice with his Goodneſſe, he makes himſelf equally loved and feared of thoſe bleſſed Spirits.

on and fear are with him, he maketh peace in his high places.

Though

3 Is there any number of his armies and upon whom doth not his light ariſe?

Though in this abſolute power God hath no need of any one to execute his deſignes, notwithſtanding he hath Armies whoſe Souldiers cannot be counted. The Angels adore him in heaven, men ſerve him upon earth, the Devils are afeard of him in hell. This prodigious number of Subjects makes no confuſion in his minde, and their different qualities do not hinder him, but he knows their worth, and knowes their names.

4 How then can men be juſtified with God? or how can he be clean that is born of a woman?

After ſo much pompe and glory, which makes the Majeſty of God ſo adorable, ſhould not that man be inſolent who would juſtifie himſelfe before him, and muſt he not have forgotten the condition of his mother, and the ſhame of his birth, if he pretended any thing to the quality of an Innocent.

That

That beautifull Starre, which in the obſcurity of the night makes us ſee againe the brightneſſe of the day, hath no luſtre in his preſence, and the Starres who are the honour of the Firmament, and give it advantage above the other Heavens, compared with him, are not without impurities, and without ſtaines.

5 Behold even to the moon, and it ſhineth not: yea, the ſtars are not pure in his ſight.

What then can man promiſe himſelfe, whoſe birth is ſo ſhamefull, whoſe death is ſo miſerable, and who being but corruption during his life, can be nothing but rottenneſſe after his death?

6 How much leſſe man, that is a worm: and the ſon of man which is a worm?

CHAP.

CHAP. XXVI.

THE ARGUMENT.

JOB descants upon the prayses which Baldad *had given God, and with nobler tearmes and higher thoughts exalts the greatneſſe of his Power, and makes ſeene that his will ſerveth as Law to all his creatures.*

1 But Job anſwered, and ſaid,

WHen *Baldad* had ended this Euloglvus, which he had rather made for the patience of *Job* than to praiſe the greatneſſe of God, he received from him this Anſwer:

2 How haſt thou helped him that is without power? how ſa-

What deſigne can you have in your diſcourſe, which is not injurious to God? do you believe that his Power hath

hath need of your ſuccour? and when you defend his cauſe with ſo much heat, do you perſwade your ſelfe that he is one of thoſe oppreſſed perſons, whoſe weakneſſe obligeth the great ones to undertake his protection?

veſt thou the arm that hath no ſtrength?

When you give him advice and inſtructions to ruine me, do you think he hath need of your counſell? and when you make theſe great diſcourſes, do you imagine that his Divine Wiſdome hath need of your prudence?

3 How haſt thou counſelled him that hath no wiſdom? and how haſt thou plentifully declared the thing, as it is?

Do not you know that he whom you undertake to inſtruct, is the ſource of all our knowledge, and that our minde being but the breath of his mouth, we have no light but what we have derived from his?

4 To whom haſt thou utered words? and whoſe ſpirit came from thee?

His Power is ſo known, that one muſt have loſt his Judgement, to imagine that yours is neceſſary

5 Dead things are formed from under the

waters, and the inhabitants thereof.

neceſſary to him; and to give you ſome prooſes of it which may oblige you to treat him with more reſpect, I will repreſent to you but the effects which he produceth in nature. Know then that it is he who makes the Monſters groane under the waters, who keeps captives in the ſea thoſe heavy Whales, whoſe greatneſſe juſtly deſerues the name of Gyants.

6 Hell is naked before him, and deſtruction hath no covering.

His knowledge is not leſſe than his Power, he ſees the dead in their graves, and the earth which ſteales them from our eyes, cannot ſteale them from his, ſince the Abyſſes are open to him, and hell it ſelfe hath not darkneſſe enough to hide the Devils from him.

7 He ſtretcheth out the north over the empty place, and hangeth

He hath ſtretched over our heads thoſe parts of Heaven whence the North winds riſe, and hath given them no foundation but vacuity; He hath formed

formed the earth like a bowle, and though ſo weighty a maſſe required ſtrong Pillars, he hath left it no ſupport but nothing.

the earth upon nothing.

It is he who hath found the ſecret of keeping the waters in the ayre, and of thickning them into vapours, that they may diſtill drop by drop, and water the fields, which might apprehend a ſecond deluge, if they diſcharged themſelves all at once.

8 He hindereth up the waters in his thick clouds, and the cloud is not rent under them.

But is it not wonderfull, that he hides from us with the clouds that beautifull Starre which ſerves him for a Throne, and that doing us a little hurt to procure us much good, he deprives us of its beauty to enrich our Lands with the raine?

9 He holdeth back the face of his throne, and ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, untill the day and night come to an end.

The elements beare him ſo much reſpect, that they have no other motion than his will, the ſea never paſſeth the bounds

11 The pillars of heaven tremble, and

are aſtoniſhed at his reproof.

12 He divided the ſea with his power, & by his underſtanding he ſmiteth through the proud.

bounds which he hath preſcribed to its fury, and when it ſeemes that its floatings are about to ingulfe all the earth, they have no ſooner touched the banke, but their fierceneſſe ſlackens, and their rage converts it ſelf into foame: this obedience ſhall not be leſſe faithfull than it is prompt, for as long as the dayes and nights do mutually ſucceed one another, the Billowes ſhall breake themſelves upon the Land, and the Sea ſhall not paſſe its limits.

13 By his Spirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent.

Thoſe high mountaines which ſeeme to be the pillars of heaven are touched with the ſame ſentiment, and though nothing be more proper to them than repoſe, they tremble when he ſpeaks, and to obey his will, they either ſhake their heads, or unfaſten their feet from the earth.

14 Lo, theſe

But is it not a prodigious effect

Effect of his power, when he appeaſeth the Tempeſts, that he calmes the fury of the Sea, and triumphs over that pride which is no leſſe naturall to it then inconſtancy?

Finally, it is his puiſſant hand which hath adorned the heavens with all theſe different beauties which make it ſo agreable, [tis it which fils the aire with meteors, which formes the cloud, and which to deliver them of thoſe thunders of which they are great, opens their boſome and makes them happily bring forth the lightnings, which as furious Dragons fly in the aire, and fill it with flames.

13 By his ſpirit he hath garniſhed the heavens; his hand hath formed the crooked ſerpent.

Although theſe things be admirable, yet they are but the ordinary effects of his Power, and if it be true that we have ſo much trouble to relate them, how can we deſcribe thoſe great miracles

14 Lo, theſe are parts of his wayes; but how little a portion is heard of him? but the thunder of his power who can underſtaand?

whose brightnesse dazzeleth the eye, and whose noyse astonisheth the eare?

CHAP. XXVII.

The Argument.

IOb asswageth his griefe in blaming the infidelity of his friends, and defending his innocence; then to prevent their calumnies, and testifie to all the World that he approves not of the designes of the wicked; he makes an ample description of the punishments, which God provides for them.

1 Moreover Iob continued his parable, and said,

AS Job saw that his enemies had no reply, he continued his discourse, which he fortifyed with new reasons, and appeared more eloquent then ever.

I

I sweare by the living God, who that he might not be obliged to absolve me, would not pronounce my sentence: I sweare by the Omnipotent, who makes me suffer so many miseries, who deprives me of all consolations which may sweeten them, and who condemnes me to passe my life in perpetuall languishment.

2 As God liveth who hath taken away my judgement, and the Almighty, who hath vexed my soule;

I sweare I say, that as long as my heart shall beat in my breast and my lungs shal breath the Aire, and my spirit animate my sad body, my mouth which I have consecrated to truth, shall never serve for lyes & that my tongue which is the faithfull interpreter of my heart, shall never speake a word which is contrary to my thoughts.

3 All the while my breath is in mee, and the spirit of God is in my nostrills.

Wherefore you ought not hope that I take your part, or that I approve of the unjust

4 My lips shall not speak wickednesse, nor my tongue utter deceit.

just opinions which you have of my person: for were I to dye, I would persist in my opinion, and with whatsoever reasons you endeavour to oppose it, I will never betray my innocence.

I know very well, that it is dangerous to be Judge in ones owne cause, and that one is easily deceived where his interest is concerned; but for my part I feare not mistaking my selfe, and I thinke that in defending my side, I defend truth's: for conscience which is worth a thousand witnesses doth not accuse me of committing any sinne, which deserves so rigorous a punishment.

5 God forbid that I should justifie you; till I die, I will not remove my integrity from me.

Sinners have never had commerce with me, and as the honour of God regulated all my interests, his enemies have alwayes beene mine, and all those who stood ill with him,

3 My righteousnesse I hold fast, and will not let it go: my heart shall not reproach me so long as I live,

him, never ſtood faire with me.

Alſo I doubted that the hope of the wicked was ill founded, that they could not finde in riches the contentment which they promiſed themſelves, that the moſt great if heaven did not bleſſe them, were ofttimes the moſt unprofitable, and if they did deliver them from poverty, they did not warrant them from death.

7 Let mine enemy be as the wicked, & he that riſeth up againſt me as the unrighteous.

Do you thinke that God will aſſiſt them, when they ſhall implore his goodneſſe in their misfortunes, and that he heares prayers which having no other motive but intereſt, deſerve rather puniſhment then recompences, and are rather ſinnes then good workes?

8 For what is the hope of the hypocrite, though he hath gained, when God takes away his ſoul?

Finally do you thinke that in the ingagements, which they have to the goods of the

9 Will God heare his cry when trouble commeth upon him?

10 Will he delight himſelfe in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: that which is with the Almighty, will I not conceale.

12 Behold, all ye your ſelves have ſeen it, why are ye then thus altogether vaine?

earth, they can finde their reſt in God, and that in the happy ſucceſſes which make them inſolent, they invoke the name of God with as much fervour as in their diſgraces?

Do not accuſe me then of imitating them, ſince the difference of our actions juſtifies me, and if you accord me this favour I will diſcover to you the admirable ſecrets of divine Providence, and make you ſee the chaſtiſements which it provides for the impious, whoſe crimes it ſeemes to have forgotten.

But why do I call them ſecrets, ſince ſo many memorable examples which have made them publick will not ſuffer you to be ignorant of them? But if you know them, why do you oppoſe my innocence with ſo many vain reaſons, and confounding the crime with the puniſhment?

would

would you make an unhappy Man passe for a guilty?

Now that you may not accuse me of taking the part of sinners, I will speake to you of the punishments which God reserves for them, and make you see the inheritance which this just Father provides for his rebellious children.

13 This is the portion of a wicked man with God, and the heritage of oppressours.

Be assured then that if they have many Heyres, their number shall serve but to make them miserable; for they shall see them fall before them, as sad victimes, upon whom the incensed people shall discharg their just fury; and those who shall escape, shall be so cruelly persecuted by hunger, that they shall envy the fortune of their brethren, and esteeme themselves unhappy to have escaped from the hands of a popular mutiny.

14 If his children be multiplyed, it is for the sword: and his off-spring shall not be satisfied with bread.

If there remaine any of them who survive so many

15 Those that remaine of him shall be

buried in death; and his widowes ſhall not weep.

misfortunes, and whom war and famine had not put to Death, they ſhall be ſtricken with that contagious ſickneſs which deſerves as well the name of death as that of the Plague, ſince it keeps intelligence with it to ruine Cities, and dispeople States. In ſo fatall a mortality their wives ſhall not lament them, and whither their affection be too weake, or their ſorrow too violent, they ſhall ſhed no teares upon their graves.

16 Though he heap up ſilver and duſt, and repaire raiment as the clay;

If the unfortunate father of theſe unhappy children had gathered together Mountains of Gold; if ſilver had been as common with him as Earth, if his houſes had been adorned with proud moveables, of which the world had admired the beauty, if the number of them had not diminiſhed the Price:

17 He may prepare it, but the juſt ſhall

He ſhall have but the trouble

ble of gathering them, and another ſhall have the pleaſure of uſing them: for he who can abſolutely diſpoſe of our Goods, ſhall make them fall into the hands of the juſt, who being a better Oeconomiſt then the covetous, ſhall diſtribute them liberally to the poor, and make more men happy with them then, the other hath made miſerable.

ſhall put it on, and the innocent ſhall divide the ſilver.

So experience ſhall make knowne to all the world, that he hath done like wormes, which gnaw the wood to which they cleave, and ruine their houſes when they ſeem to build them: or that he hath imitated the ſhepherds, who make Cabins in the Summer to tend their flocks, and who leave them to any one that will take them when winter comes.

18 He buildeth his houſe as a moth, and as a booth that the keeper maketh.

But though he had longer poſſeſt theſe Goods, yet he had

19 The rich man ſhall lye down, and he ſhall not be gathered: he openeth his eyes, and he is not.

ſtill loſt them at his death: for when the rich man leaves the world he carries away nothing with him, and when ſhutting the eyes of his body, he ſhall open thoſe of his minde, he ſhall not ſee ſo much as the ſhadow of his paſt felicity.

20 Terrours take hold on him as waters, a tempeſt ſtealeth him away in the night.

Then miſery and poverty like overflowing Rivers ſhall beſiege him on all ſides: unforeſeen myſeries ſhall ſurprize him, as it happens in the horrour of the night when unthought of tempeſts ſurpriſe the ſleeping Marriners.

21 The Eaſt-winde carrieth him away, and he departeth: and a ſtorme hurleth him out of his place.

And that nothing may be wanting to his juſt puniſhment, a violent death like a furious winde ſhall carry him from the earth, where his diſordered affection held him ſo faſt tyed; and then he ſhall be no leſſe toſſed, then if he were carryed away by a whirlwinde, or ſerved as Paſtime for tempeſts. God

God himſelf who ſhall not ſpare him in this encounter ſhall powre upon him all ſorts of miſeries, and when theſe faithfull Miniſters ſhall aſſault him on all ſides, he ſhall make vaine attempts to get himſelfe out of their hands, and unprofitable wiſhes to meet with a ſanctuary, where he may be in ſecurity.

22 For God ſhall caſt upon him, and not ſpare; he would fain flie out of his hand.

All thoſe who ſhall be witneſſes of his misfortune ſhall clap their hands in token of rejoycing, and when the Juſt ſhall ſee the place which his ſinne ſhall give him in hell, they ſhall hiſſe at him with pleaſure, and his miſeries ſhall be a part of their happineſſe.

23 Men ſhall clap their hands at him, and ſhall hiſſe him out of his place.

CHAP

CHAP. XXVIII

The Argument

IOb teacheth his friends that the Treasures of Nature are not so hidden, but men by their curiosity discover them, but that wisdome is so secret, that they cannot finde it without the assistance of God.

WHen this discourse was ended, and Job saw that his friends did not speake, he began againe warily to entertaine them in conference, and engaged himselfe to let them see by a long deduction of the wonders of Nature, that all things are governed by a supreame providence and since that they have their center and their ends, man may

may reaſonably hope that he ſhall have his, and that his ſinnes ſhall be puniſhed, and his vertues recompenced.

That metall (ſaith he) which maintaines commerce amongſt Men, and which findes remedyes for all their needs, hath ſecret veyns where it is hidden: and Gold the moſt noble of metalls, which hath no price it ſelfe, and yet gives it to all things, is ſhut up in mines where Nature works whole ages to forme it.

1 Surely there is a veine for the ſilver, and a place for gold where they fine it.

Iron which they imploy tō ſo many divers uſes, which ſerves in warre and Peace, and without which the courage of ſouldiers, and the induſtry of artizans would be unprofitable, is drawne from the entrals of the earth; and braſſe, which ſerves as a recompence to the vertue of Illuſtrius men, and which affords matter of which they make them ſtatues,

2 Iron is taken out of the the earth, and braſſe is molten out of the ſtone.

is.

is drawne from ſtones which melted by the heat of the fire turne into Mettal.

3 He ſetteth an end to darkneſſe, and ſearcheth out all perfection: the ſtones of darkneſſe and the ſhadow of death.

Though nature hath taken pleaſure to hide all theſe Mettalls, induſtry provides man with certaine markes for to diſcover them, and infallible conjectures to know the time when they muſt be drawne out of their Darkneſſe: and though the ſhadow of Death forbids the entry into theſe caves, avarice and curioſity give him courage enough to go downe thither; and enrich himſelf with their ſpoyls.

4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dryed up, they are gone away from men.

There are torrents found which divide certaine people from all others, and where waters are ſo profound and rapid, that ſhuttting the paſſage from travellers, they make the Provinces inacceſſible which they water, and put them in the Ranke of thoſe things which were never ſeen.

There

There are lands seen which brought forth corne, and which by their fertility contributed to the Noutriture of men, which are become barren, and which burnt by the Sunne which shined upon them, and dryed with the sulphur which heated them, have lost their first fertility.

5 As for the earth, out of it cometh bread, and under it is turned up as it were fire.

Tis true that this losse sometimes is advantagious to them; for it oftens happens that for corne they yeeld pretious stones, and their Rocks turne into Saphyrs, and their turfes into wedges of Gold.

6 The stones of it are the place of Saphires: and it hath dust of Gold.

But as on the other side, they are separated from the world, and lodged under climates too hot; the Birds never fly thither, and Vultures whose penetrating sight can observe the prey so far, could never yet discover them.

7 There is a path which no fowle knoweth, and which the Vultures eye hath not seen.

Those wilde Beasts whose savage humour searcheth out the

8 The Lions whelps have

not troden it, nor the fierce Lyon passed by it.

the most Solitary places, could never yet finde them, and the Lionesses which run everywhere when they have lost their little ones, have never approached them.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

Yet man discovers them by his Industry, as by the Obstinacy of his labour he pierceth Rocks, throwes down Mountaines, and carries away the Treasure which they hide within their entralls.

10 He cutteth out rivers among the rocks, and his eye seeth every precious thing.

His hands animated by his Curiosity, divert the Course of Rivers, breake the Rockes which serve them for bankes, and his Eyes enjoying the labour of his hands, discover all that's rare and beautifull in the World.

11 He bindeth the floods from overflowing, and the thing that is hid, bringeth he forth to light.

Finally his minde which can not be overcome by difficulties, and which to surmount them imployes both force and skill, sees the wonders which the Rivers Cover with

with their waters, and contrary to the deſigne of Nature reveales her ſecrets, and diſcovers all that ſhe hides.

What ſoever good ſucceſſe he hath in theſe ſearches, he is not ſo happy, nor ſo dextrous in that of Divine wiſdome; for he knows not where ſhee dwells, and what diligence ſoever he uſe to penetrate her deſigns, he is obliged to confeſſe that ſhe ſurpaſſeth his underſtanding, and that he ought rather to adore then ſearch after them.

12 But where ſhall wiſdome be found? and where is the place of underſtanding?

He knowes not what ſhe is worth, and the eſteem which he makes of things of the world, ſufficiently teſtifies that he is ignorant of the price of her; he abuſeth himſelfe groſſely when he perſwades himſelf that he ſhall finde her in the Palace of them, who place all their Happineſſe in Pleaſures.

13 Man knoweth not the price thereof; neither is it found in the land of the living.

What

14 The depth faith, It is not in me: and the sea saith, It is not with me.

What diligence soever he use, he shall have much adoe to hear any news of her; for the Abysses which shut up so many Treasures, confesse that they possesse her not, and the Sea which enricheth it selfe with our losses, and which makes us pay use for the Commodities wich it lends us, acknowledgeth that she growes not with the Pearls, nor with the Corall:

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

Though all things obey Gold, and there is nothing which one may not buy with Silver: notwithstaning as Wisdom hath no Price, she gives and doth not sell her self, no treasure can buy her, and Experience teacheth us that the most rich are not the most wise.

16 It cannot be valued with the gold of Ophir, with the precious O-

Finally her merit surpasseth all that India hath of Rarity; and it would injure her to compare her with those stuffes

stuffes, whose matter being so rich the tincture is more beautifull: or with those precious stones whose luster is so glittering, and greatnesse so monstrous.

That excellent Gold whose Purity the fire cannot encrease; the Chrystall which seems to be the last attempt of Nature, and makes us finde Heaven on Earth; those great Vessells of Gold whose workmanship is yet more precious then the matter, are not exquisite enough to be given in exchange of wisdom.

Those starres with which the firmament adorns it self, when night drives away the day; that Sun whose Beauty makes so many Idolaters, and all those other lights which oblige us to preferre Heaven before Earth, cannot be compared with her; but if her beauty beget a desire in us of searching

nyx, or the Saphire.

17 The Gold and the Chrystall cannot equall it: and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made of Corall, or of Pearles: for the Price of wisedome is above Rubies.

seaching her, her dwelling more unknowne then the Rockes, out of which they fetch the Diamonds, makes us looſe the hope of finding her.

19 The Topaz of Ethiopia ſhall not equall it, neither ſhall it be valued with pure gold.

This Difficulty which enhanceth her price is the cauſe that the Topazes of Ethiopia, which ſeem to have the luſtre of Gold, and the Purity of Chryſtall, and thoſe agreeable mixtures of colours, which make the Purple of Kings, are not rich enough to purchaſe her.

20 Whence then cometh wiſdom? and where is the place of underſtanding?

Yet muſt we learn her dwelling, and permit our curioſitie to ſearch the place where ſhe makes her reſidence.

21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowles of the aire.

I know ſhe is hidden from the eyes of men, that her Purity cannot abide their lookes, and that ſhe hath choſen a Dwelling ſo elevated, that the Birds which make their neſts upon the talleſt Trees, and which

which see the proudest Montaines below them, have not yet discovered her. Those Augurs themselves who boast of knowing the most secret things by the flight and language of Birds, are obliged to confesse that their knowledge is pure ignorance, and that to discover wisdome all their conjectures are false.

Those profound Abysses, which are consecrated to Death, and those places separated from the noyse of the World, which seeme to be dedicated to silence, know her by the high reputation which her merit gives her: but they are ignorant of her dwelling, and know not her face.

22 Destruction and death say, We have heard the fame thereof with our eares.

God alone who knowes her Price knowes her retreat; and it is from him onely that we may learne where shee keeps her residence, and where leaving of that vayle which hides

23 God understandeth the way thereof, and he knoweth the place thereof.

hides her from us, ſhe diſcovers all her beauty.

24 For he looketh to the ends of the earth, and ſeeth under the whole heaven.

Nor is he like men who ſee at once but one part of the Vniverſe: he ſees all the extremities of it together, and with one looke he obſerves diſtinctly that prodigious confuſion of creatures which heaven encompaſſeth within its Circle.

25 To make the weight for the winds, and he weigheth the waters by meaſure.

And his knowledge is not new: for when he weighed the winds, when he limited their courſes, & preſcribed the ſeaſons which they were to govern, when he meaſured the waters, when he reduced them into their Beds, and forbad them to powre themſelves upon the Earth.

26 When he made a decree for the raine, and a way for the lightning of the thunder:

When he gave lawes to the raine, when he marked it out Places to thicken into clouds, or deſigned it times to diſſolve into water, when he formed the tempeſts, and made them

em flash with lightning and when he traced them out the way, which they were to keepe for to fall upon the head of the Guilty:

Then he saw wisdom in his works, he related her Beauties to the Angels, to beget a desire of her in them, he prepared the hearts of men to receive her, and sought meanes to make her visible, for to make her loved of all the world.

27 Then did he see it, and declare it, he prepared it, yea, and searched it out.

And to fortifie those feeble minds, from whom the difficultie of finding so faire a treasure had taken away the desire of seeking it, he taught them that the fear of the Lord was true wisdome, that the highest prudence was separating from sin, and that amongst men they ought to passe for the most wise who were the most innocent.

28 And unto man he said, Behold, the fear of the Lord, that is wisedome, and to depart from evill is understanding.

CHAP.

CHAP. XXIX.

The Argument.

JOb *entertaines his friends with his paſt felicitie, and his Griefe helping his memory repreſents to it the bleſſings wherewith Heaven filled his houſe, and the honours where-with the great ones of the age honoured his Vertue.*

THe friends of *Job* continued their ſilence, to give him occaſion of continuing his diſcourſe, and to make compariſon of his paſt happineſſes with his preſent miſeries, which he did in theſe tearmes.

1 Moreover, *Job* continued his parable, and ſaid:

2 Oh, that I were as in moneths paſt, as in the daies when God preſerved me.

Since God hath left me nothing in my misfortune but deſires, ſhall I finde noe one who will turn them into effects

fects, and reestablishing me in that happy condition, where God took so much care of me, that it seemed that I was the only object of his providence.

Why doth he not revive that former condition, where his grace shining upon me like a Sun filled me with new favours? I lived without fear amongst dangers, and walked without stumbling amongst the obscurities of the night.

3 When his candle shined upon my head, and when by his light I walked through darkeneſſe.

Why doth he not call back that agreeable season, of which I tasted the sweetnesse, and resented not the troubles, where in a vigorous body I had noe violent Passions, and where God treated so familiarly with me that it seemed, being no more my Soveraign, he was become my Equall?

4 As I was in the dayes of my youth, when the secret of God was upon my tabernacle.

Or Why doth he not make that more advanced Age re-

5 When the Almighty was yet with mee,

when my children were about me:

turn, where I ſaw my ſelfe environed with a multitude of children and Domeſticks, who having in the difference of their conditions but the ſame deſigne thought of nothing but to ſerve me and to pleaſe me?

6 When I waſhed my ſteps with butter, and the rock powred me out rivers of Oyle:

Why is not my happineſſe equall to that which I taſted, when my flocks were ſo fruitfull that I waſhed my feet in Milke, and my lands ſo fertill that the Rockes themſelves brought forth Olives, which gave mee Rivers of Oyle?

7 When I went out to the gate through the city, when I prepared my ſeat in the ſtreet.

when followed by my ſubjects I ſhewed my ſelfe in the Places deſigned to do juſtice, and when to execute the charge of a Judge my ſelf, I heard the complaints of the poor parties, or when they prepared me a Throne in ſome publick place, and without ſerving my ſelf with an interpreter I declared my pleaſure to my People;

I

I did no ſooner appear in this pompous equipage but the young men ſeized with reſpect, bowed their eyes as dazled with the luſtre of my Countenance, and durſt not look upon me; The old men, whom Age makes ſo venerable, had no ſooner perceived me, but without making uſe of the privilege of their yeers, they roſe up and ſtood in my preſence.

8 The young men ſaw me, and hid themſelves: and the aged aroſe, and ſtood up.

Princes whoſe birth gives them Liberty to ſpeake, ceaſed their diſcourſes when they ſaw me, and the deſire which they had to hear me, made them put their finger upon their Mouth and condemn it to ſilence.

9 The Princes refrained talking, and laid their hand on their mouth.

The Generalls of Armies, whoſe words are received as Oracles in the councels of warre, left ſpeaking when I would tell my advice, and paſſing from reſpect to aſto-

10 The Nobles held their peace, and their tongue cleaved to the roofe of their mouth.

niſhment, their tongues remained tyed to their Palate, and their ſoul was wholy ſhut up in their eys & their ears, to look upon me & to hear me.

Thoſe who heard me, found not words enough to prayſe my eloquence, & thoſe which ſaw the Grace, which accompanyed me in all my actions gave me ſuch advantagious Teſtimonies, that any other minde then mine would have been proud of.

When I had delivered the poor, who in his oppreſſion implored my aſſiſtance, and that I had protected the Orphane which had no ſupport,

The unfortunate who owed me his goods and his life charged me with a thouſand benedictions, and the widow who owed to my care the conſervation of her children, baniſhed ſadneſſe from her Heart, & made her mouth publiſh my prayſes.

Though

21 When the eare heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſſe to me.

22 Becauſe I delivered the poor that cryed, and the fatherleſſe, and him that had none to help him.

23 The bleſſing of him that was ready to periſh came upon me: and I cauſed the widoows heart to ſing for joy.

Though Kings adorn themselves with purple, & to make their Majestie more Princely, they imploy all that Nature produceth of rarety, my principall Ornament was Justice, and this vertue, which served me for all things, was my Diadem and my Crown.

14 I put on righteousnesse, and it clothed me: my judgment was as a robe and a diadem.

But because it is too severe if it be not tempered with Mercy, I mixed the quality of a father with that of a Judge, and because I know wel that what is profitable to the people is alwayes glorious to Princes, I lent my eyes to the blinde, and my feet to the lame, and my cares extended themselves even to the least subject of my state.

15 I was eyes to the blind, and feet was I to the lame.

Of all those qualities wherewith they flatter the ears of Princes, there was none more agreeable to me then that of father of the poor, and their interests were so deare to me, that as often as they pleaded against

16 I was a father to the poor; and the cause which I knew not, I searched out.

them in my preſence, I pronounced not any ſentence before I had ſtudied their cauſe, and every one obſerved, that I was oftner their Advocate then their judge.

17 And I brake the jaws of the wicked, and plucked the ſpoile out of his teeth.

I never uſed my power ſo freely as when it was neceſſary to tame the pride of thoſe who would oppreſſe them; and as they were more cruell then Lions, I took pleaſure to hunt them, and when I had overtaken them, I broke their teeth, I tore the pray out of their throate, and did at once two Actions of Juſtice, puniſhing a criminal, and delivering an Innocent.

18 Then I ſaid, I ſhall die in my neſt, & I ſhall multiply my dayes as the ſand.

At the ſight of ſo many vertuous Actions, which me thoughts deſerved ſome recompence, I promiſed my ſelf to dye peaceably in mine own houſe, and to end my life as ſweetly as I had begun it; I hoped that my birth & my death would

would be distant an Age, and that as the Palme amongst Trees lives again in its branches, and the Phœnix amongst Birds is born again out of his Ashes, I should be young in my Age, and begin againe to live, when others begin to dye.

I thought it would be with me, as with those Trees which being planted neer the streams never wither, and alwayes push forth new branches: Or that like to those Fruits, which are never so easily cut, as when they are watered with the dew, I should dye without sorrow, and be gently carried into the Grave.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

I let my self be perswaded by my vain hopes that the good opinions which they had conceived of me, should triumph over Calumny, and that the strength wherewith Heaven had provided me should never change, but to augment it self,

20 My glory was fresh in me, and my bow was renued in my hand.

and give me a plain advantage over all mine enemies.

21 Unto me men gave eare, and waited, and kept ſilence at my councell.

That which helped me to deceive my ſelf was the eſteem which my eloquence had acquired me, for as often as I opened my mouth, they that heard me imagined that all my words were Oracles, & when I gave any advice, it was ſo generally approved, that it paſſed rather for a ſentence, then the particular opinion of a man.

22 After my words they ſpeake no againe, and my ſpeech dropped upon them.

They were ſo religious that they durſt neither add, nor take away any thing from my words: and as waters which fall drop by drop hollow inſenſibly the hardeſt Rocks, the ſweetneſſe of my words made impreſſion upon the moſt ſtubborne hearts, and my eloquence never found Rebells.

23 And they waited for me, as for the raine, and they opened their

They expected my diſcourſes with more impatience then Husbandmen expect rain in a time of drought, and preſſed by their

their desires, they opened their mouth, as the angry Earth opens her brests to receive those tardy rains which she hath a long time wished for.

mouth wide, as for the later raine.

If at any time I lived privately with them, & made escapes into any innocent mirth, they held this favour so deer, that in seeing it they could scarce beleeve it; they made so much esteem of all that came from me, that a glance obliged them; and beleeving that mine eys were the interpreters of my heart, they thought they had as much part in my affections, as they had in my looks.

24 If I laughed on them, they beleeved it not, and the light of my countenance they cast not down.

If I were in the assembly of Princes my Alyes, I was never troubled to keep my place, for they acknowledged mee for their superior, although I was but their equal, & gave me the first place; but when they encompass me on all sides, & that I was seated amongst them as a Prince in the midst of his Ar-

25 I chose out their way, and sate chief, and dwelt as a King in the army; as one that comforteth the mourners.

my, theſe extraordinary Honours did not ſo ſtrongly poſſeſſe my minde, but I thought of the afflicted, & the deſire of comforting them was always the ſtrongeſt of my paſſions.

CHAP. XXX.

The Argument.

AS the remembrance of paſt Goods, makes preſent evills more ſenſible, after Iob hath entertained himſelfe with his happineſſe, he complaines of his miſery, which he aggravates with that eloquence, as is natural to griefe.

But now they that are younger than I, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.

BUt at preſent that the Order of things is inverted, and that heaven is more rigorous to me, then it was favourable, the young men mock at me, and their children whom I did not deign to lodg with the dogs which kept my flocks, are the firſt which deſpiſe me.

I

I made ſo little eſteem of them heretofore, that I would not give them the leaſt imployment in my houſe, their ſervices were unprofitable to me, and their perſons were ſo inconſiderable, that they who judged without paſſion eſteemed them unworthy to live: Hunger and poverty perſecuted them every where, ſhame chaſed them into the deſerts, where burthened with a thouſand incommodities, they eat all that was ſet before them.

2 Yea, whereto might the ſtrength of their hands profit mee, in whom old age was periſhed?

3 For want & famine they were ſolitary: flying into the wilderneſs in former time deſolate and waſte?

They chewed graſs like beaſts, they tore off the barke from the trees to appeaſe the cruel hunger which devoured them, & the root of Juniper, which ſurpaſſeth all other in bitterneſs was their ordinary food.

4 Who cut up Mallows by the buſhes, and Juniper roots for their meat.

When theſe unhappy men whom neceſſity conſtrained to live in the valleys, ſaw from far theſe ſad meats, they ran with great cries of joy, gather-

5 They were driven forth from among men (they cryed after them as after a thief.)

ed

ed them with care, and eat them with pleasure.

6 To dwell in the clifts of the valleys, in caves of the earth, and in the rocks.

Their dwelling was not more agreable than their nourishment, for they retyred themselves into vaste deserts whose silence was troubled by the noyse of Torrents, and to avoid the heat of the sunne which burned them, they buried themselves in caves, or rolled themselves upon the sands of the streams: misfortune had so well accustomed them to this fatall kind of life, that they esteemed themselves very happy to be thus lodged & fed, & making their delights of these miseries, they thought to sleep upon Roses, when they lay upon thornes.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler then the earth.

The nobility of their houses could not comfort them in these distasters, for as if all things had contributed to render them contemptible, their fathers were of the dreggs of the people, and they counted none

none amongst their Anceſtours, but perſons whoſe mindes were no more elevated then their births.

Notwithſtanding my miſery furniſheth' them with matter for their entertainments, I am the ſubject of all their jeers, and as inſolence is natural to them, they make ſongs of my misfortunes & to make my diſgraces paſſe into a Proverb, they call all miſerable men by my name.

9 And now am I their ſong, yea I am their by-word.

They have conceived ſo furious an Avertion from me, that they can no longer endure me: the plague ſeemes not more contagious to them, then my perſon, and if at any time they approach it, it is to do me new outrages, and oblige their mouth, which hath blotted my reputation, to defile my face.

10 They abhor mee, they flie farre from me, and ſpare not to ſpit in my face.

That which gives this liberty to theſe Inſolents, is that they ſee that Heaven is a party, that God who was my Creator is become my enemy, that he

11 Becauſe he hath looſed my cord, and afflicted mee, they have alſo let looſe the bridle upon me.

he who had no arrows but to defend me, hath none now but to hurt me, & that to take from me the liberty of complaining, which is ſo ſweet to the Miſerable, he hath put a bridle in my mouth and condemned me to be ſilent.

12 Upon my right hand riſe the youth, they puſh away my feet, and they raiſe up againſt me the wayes of their deſtruction.

He had not ſo ſoon pronounced my ſentence, but my enemies, as the Miniſters of his vengeance, aſſaulted me on all ſides: they imitated the cruelty of Hangmen, who ſeize upon a Malefactour, they threw me upon the ground, they trampled me under foot, and they followed one another like the waves of the ſea without giving me any reſpit.

13 They mar my path, they ſet forward my calamity, they have no helper.

Since this Moment they ſurprize me in all places, and as if my ruine were profitable to them, they prepare ambuſhes for me upon the way, and take their aime ſo well, that there being no one to ſuccour me, they have the better, and they always

alwayes finde themſelves the ſtronger.

The Torrents run not with ſo much fury when they break their Banks and overflow the fields, as they powred upon me, when God took away the Bound, which kept them in, and gave them permiſſion to aſſault me.

14 They came upon me as a wide breaking in of waters: in the deſolation they rolled themſelves upon me.

At theſe rude aſſaults I ſaw my ſelf reduced to nothing, my hopes which I eſteemed ſo much more juſt, as they were founded upon the Integrity of my Actions and the Truth of the promiſes of God, loſt themſelves like the wind, and the happineſſe which I taſted diſperſed like a cloud, which the Sun raiſeth and diſſipateth the ſame day.

15 Terrours are turned upon me: they purſue my ſoul as the wind: & my welfare paſſeth away as a cloud.

With my hopes my ſtrength abandoned me, for I feele no more that vigour which promiſed me a long life, my ſoul is grown feeble with my body, and my beſt dayes being paſt

16 And now my ſoule is poured out upon me; the dayes of affliction have taken hold upon me.

past, there remaine none but mournfull ones, where pleasures never succeed afflictions.

17 My bones are pierced in me in the night season; and my sinews take no rest.

The night it self destined for repose gvies me no truce, for when I think to shut my eyes, I am assaulted with those mortall paynes which the miserable feel when they are broken upon the wheele: and if at any time sleep would sweeten them, there issues out of my soares a swarme of wormes, which devour me, and as my flesh cannot satisfie them, all my Arts cannot charme them.

18 By the great force of my disease, is my garment changed: it bindeth me about as the collar of my coat.

Their number is so prodigious, that when they cannot finde wherewithall to feed themselves in my entralls, they gnaw my garments, and as it were to repair the damage which they have made, they cover me all over, and serve me themselves for cloaths.

In this deplorable Condition

tion, which may beget pity in the hearts of my enemies, I am so changed, that it seems that my miseries preventing the cruelty of death, have already reduced me into dust and ashes.

19 Hee hath cast mee into the mire, and I am become like dust and ashes.

As I well know so great an evill can finde no remedy upon earth, I lift my voyce to heaven, and addresse my complaints to you the onely support of the afflicted: but either you do not hear them, or else you despise them: I present my selfe before you, Protectour of the miserable, but you regard me not, or else you disdain me.

20 I cry unto thee, and thou dost not hear me, I stand up, & thou regardest me not.

Of a faithfull friend who bore a part in my interest, you are changed into a cruell enemy, who laughs at my sorrows: and that hand wherewith you afflict me is no more the hand of a good Father, which corrects his children; but

21 Thou art become cruell to me, with thy strong hand thou opposest thy selfe against mee.

paſt, there remaine none but mournfull ones, where pleaſures never ſucceed afflictions.

17 My bones are pierced in me in the night ſeaſon; and my ſinews take no reſt.

The night it ſelf deſtined for repoſe gvies me no truce, for when I think to ſhut my eyes, I am aſſaulted with thoſe mortall paynes which the miſerable feel when they are broken upon the wheele: and if at any time ſleep would ſweeten them, there iſſues out of my ſoares a ſwarme of wormes, which devour me, and as my fleſh cannot ſatisfie them, all my Arts cannot charme them.

18 By the great force of my diſeaſe, is my garment changed: it bindeth me about as the collar of my coat.

Their number is ſo prodigious, that when they cannot finde wherewithall to feed themſelves in my entralls, they gnaw my garments, and as it were to repair the damage which they have made, they cover me all over, and ſerve me themſelves for cloaths.

In this deplorable Condi-

tion

tion, which may beget pity in the hearts of my enemies, I am ſo changed, that it ſeems that my miſeries preventing the cruelty of death, have already reduced me into duſt and aſhes.

19 Hee hath caſt mee into the mire, and I am become like duſt and aſhes.

As I well know ſo great an evill can finde no remedy upon earth, I lift my voyce to heaven, and addreſſe my complaints to you the onely ſupport of the afflicted: but either you do not hear them, or elſe you deſpiſe them: I preſent my ſelfe before you, Protectour of the miſerable, but you regard me not, or elſe you diſdain me.

20 I cry unto thee, and thou doſt not hear me, I ſtand up, & thou regardeſt me not.

Of a faithfull friend who bore a part in my intereſt, you are changed into a cruell enemy, who laughs at my ſorrows: and that hand wherewith you afflict me is no more the hand of a good Father, which corrects his children; but

21 Thou art become cruell to me, with thy ſtrong hand thou oppoſeſt thy ſelf againſt mee.

but the hand of an incenſed Prince, who revengeth himſelf of his Subjects.

22 Thou liftſt me up to the wind: thou cauſeſt mee to ride upon it, & diſſolveſt my ſubſtance.

You have not raiſed mee, but that my fall might be heavier: In the birth of my greatneſſe you meditated the deſigne of my ruine; and you have not made mee walk upon the windes, but to daſh my head againſt the Rocks when you ſhall throw mee down.

23 For I know that thou wilt bring mee to death, and to the houſe appointed for all living.

Finally, I know that you will deliver me to Death, and that your anger will give me no truce, till it hath ſent mee into thoſe ſad places where Nature hath taken up quarters for all men.

24 Howbeit, hee wil not ſtretch out his hand to the grave, though they cry in his deſtruction.

Yet it is not your cuſtome to perſecute them to death; you raiſe them up, when you have caſt them down, and you appear more powerfull to ſave them than to ruine them: wherefore I promiſe my

my self that your perſecution will end ſooner then my life, and that if I have lived in your diſcountenance, I ſhall die in your favour.

The care which I have had of the miſerable keeps mee in this hope; for I mixt my weeping with their tears; their miſeries made mine, and my ſoul was ſo ſenſible of their ſorrows, that to ſee us together, it would have been hard to judge which had been more afflicted.

25 Did not I weep for him that was in trouble? was not my ſoule grieved for the poor?

But alas! Heaven hath deceived my hopes; for when I expected nothing but good, there is come nothing but evill; when I promiſed my ſelf an happy fortune, there is nothing come to mee but diſgrace: thoſe fair dayes which I hoped for have produced but obſcure nights, and Divine Providence hath made us know, that if our expecta-

26 When I looked for good, than evil came unto me: and when I waited for light, there came darkneſs.

pectations are falſe, our conjectures are not more true.

27 My bowels boiled and reſted not: the days of affliction prevented me.

This unexpected misfortune hath put all my Paſſions into ſo furious a diſorder, that the warre which they make with mee can have no truce; my minde cannot calm their fury, becauſe the affliction which ſurprized it, gave it no leiſure to defend it ſelfe; and it perceived it ſelf ingaged to fight, when it thought on nothing but peace.

28 I went mourning without the Sun; I ſtood up, and I cried in the Congregation.

So doe I all the actions of a man whom Paſſion maſters; for as I know well that my death is inevitable, I wear mourning for my ſelf, I never walk in publick, but the tears of my eyes diſcover the diſpleaſures of my heart; my mouth is always open for ſighs, and grief making me loſe reſpect, I cry out in

in company, as well as in the Deserts.

But all my complaints are unprofitable: for it seems my neerest neighbours have left their sweetnesse to put on the nature of Dragons, and my friends have despoyled themselves of their senses, to habit themselves with the disposition of Ostriches, which they say, have so little love, that they have none for their young ones.

29 I am a brother to dragons, and a companion to owls.

Notwithstanding, one neede but look upon mee to have compassion of my miseries, and without alledging their Reasons, the sight of my countenance might touch them with pity; for my skin is more tanned then the people which inhabit Ethiopia, and my bones destitute of their vigour, are dryer, then if the fire had burnt them.

30 My skin is black upon me, and my bones are burnt with heat.

Finally, to comprehend in

31 My harp also is turned to mourning, & my organ into the voice of them that weep.

in a few words all the History of my miseries : It is sufficient to tell you, that my pleasures are changed into pains, that my condition is more miserable then it was happy, that my Lute is no longer fit but for melancholy Ayres, and that all those instruments which served for to divert me are condemned either to sigh or to be silent.

CHAP.

CHAP. XXXI.

The Argument.

JOb not able to endure that his Innocence ſhould remain in Oppreſſion, repreſents to his friends all the ſins which he had avoyded, and all the vertues which he had practiſed during his Proſperity.

AS there is nothing more ſweet to the afflicted then complaints, there is nothing more agreeable to oppreſſed Innocents, then the thought of their Innocence: wherefore I will entertain you with mine, and make you an ample relation of the vertues which I have practiſed during my good fortune. I had made an

1 I made a covenant with

mine eys; why then should I think upon a maid?

an agreement with my eyes that their Glances should not seduce my soul, and not only that they should not consider those lott women, whose allurements engage men in sin, but that they should not stay upon those innocent faces whose beauty hath neither paint, nor designe of Malice.

2 For what portion of God is there from above? and what inheritance of the Almightie from on high?

For I considered that if I give my selfe up to impurity, God who cannot endure it, would withdraw himselfe from me, and that my body being infected with this sin my soule should never be honoured with his grace.

3 Is not destruction to the wicked? & a strange punishment to the workers of iniquity?

I was not ignorant also that the Ruine of impure souls is inevitable, that Heaven declares war to those who persecute Chastity, and if it hath aversion from all other sinners, it hath hatred and horrour for the unchaste; And although this sort of people

search

ſearch for darkneſſe and that they can hardly diſcover them, yet I pretend not to abuſe the God whom I ſerve, for I know well that he ſees my thoughts, that he counts my ſteps, and that I doe nothing which he knowes not better than my ſelfe.

So is it no trouble to me to diſcover to him the condition of my ſoule, nor to appeare before his Tribunall to heare my Sentence: wherefore if my words have been double, if my mouth have not been the faithfull interpreter of my heart, and if I have not dealt ſincerely with men.

5 If I have walked with vanity, or if my foot hath haſted to deceit.

I am content that he examine me according to rigor, to the end that if he finde me guilty he may make me ſerve for an example, and if he finde me juſt, he may publiſh my innocence, and give it the crown which it deſerves.

6 Let me be weighed in an even balance, that God may know mine integrity

7 If my ſtep hath turned out of the way, & mine heart walked after mine eyes, and if any blot hath cleaved to my hands:

If wandring from my duty I have neglected his commands, if my heart hath followed mine eyes, if its motions have been regulated by their glances, if I have deſired the goods which I have ſeene, and in my actions or in my thoughts they have obſerved injuſtice.

8 Then let me ſowe, and let another eat, yea let my offſpring be rooted out.

I will have the trouble of ſowing, and let another have the pleaſure of reaping, I will worke and let another gather the fruits of my labour; and I conſent that all the trees which my hands have planted be torne up by the hands of my enemies.

9 If mine heart have bin deceived by a woman, or if I have laid wait at my neighbours door.

If my heart have let it ſelf be caught with thoſe attractions wherewith women delude us, if their beauty hath got into my eyes, if their friendſhip hath ſerved as a covering for my paſſion, and if I have entred into the houſe of

of my friend for to defile his bed, and deceive his wife.

I will receive the same affront, and may mine as many times as she hath sworne to me, let her selfe be corrupted by those who shall sollicite her; and may my sinne which hath served her for example, serve her also for excuse.

10 Then let my wife grinde unto another, and let others bow down upon her.

There needs no lesse a punishment for so great a crime, and the disorders which it causes in families, joyned with the scandall which it gives to all husbands, deserves well to be punished with the losse of honour.

11 For this is an heinous crime, yea it is an iniquity to be punished by the judges.

'Tis a fire which burnes hearts, and which consumes houses, Heaven which proportions the punishments to the sinne, imployes its thunders to chastize it, and suffers the children descended from

12 For it is a fire that consumeth to destruction, and would root out all my increase.

those unlawfull loves to perish miserably.

13 If I did despise the cause of my manservant, or of my maidservant, when they contended with me.

If I have refused to heare the complaints of my slaves, if I have not permitted them to alleadge me reasons to justifie them in their faults, If I have not treated them rather like a Father than a Master, I submit my selfe to all the paines wherewith Heaven punishes Tyrants.

14 What then shall I do when God riseth up? and when he visiteth, what shal I answer him.

But in the sentiments which God hath given me, I did not care for chastizing them with rigour, for I knew well enough that for being a Master, I did not leave to be a Subject, and that I had a Soveraigne whom I should be much troubled to answer, when he should demand an accompt of my actions, and enter into judgement with me.

15 Did not he that made me in the

I considered also that if our condition were different, our birth was alike, and that the

honour

honour of being formed by the hand of God, was common to me with the least of my slaves.

If I have neglected the necessities of the poore, If I have sent them back with a shamefull denyall, or if they have not received from me all that they have desired; If I have made the poore widowes languish, and not given to the importunity of their prayers, what I owe to the misery of their condition.

If out of avarice or pride, I have eaten alone at my Table, and if I have not given part to the Orphans of the meat which they served me up, may Heaven which feeds our Lands with its influences, leave mine unfruitfull.

But this cruelty is far from my humour, for mercy is so naturall to me, that me thinks we tumble in the same belly,

womb, make him? and did not one fashion us in the womb?

16 If I have withheld the poore from their desire, or have caused the eyes of the widow to fail:

17 Or have eaten my morsell my self alone, and the fatherlesse hath not eaten thereof.

18 (For from my youth he was brought up with me, as with a fa-

ther, & I have guided her from my mothers womb.

that we were born together, and that like two twins we ſucked the ſame milk.

19 If I have ſeene any periſh for want of clothing, or any poor without covering.

Finally, I conſent that God puniſh me, if judging of men by their habits, I have deſpiſed the poore who were not well covered, or if I have made any difficulty to aſſiſt with my favour thoſe who were commendable but for their miſery.

20 If his loins have not bleſſed me, and if he were not warmed with he fleece of my ſheep.

But every one knowes that the wooll of my flocks hath defended them from the rigour of winter, and that for having charitably clothed their bodies, I have received a thouſand benedictions from their mouths.

21 If I have liſt up my hand againſt the fatherleſſe when I ſaw my help in the gate.

If while I preſided in the Aſſemblies where my words were Decrees, and where the Soveraigne Authority which I exerciſed permitted not that I had Arbiters or Correctors;

22 Then let mine arm fall

If (I ſay) in this ſupreame power

power I have ill treated the Orphans, or lifted up my hands to ſtrike them, I would that guilty part may be torne from my body, that the arme which hath been an accomplice in its ſinne, may partake in its puniſhments; and that to ſtrike terrour in all Judges that abuſe their power, it may be broken by the infamous hands of the hangman.

from my ſhoulder blade, and mine arm be broken from the bone.

But though my inclination had not kept me far from this crime, the feare which I have of God would eaſily have diverted me from it, for I have alwayes apprehended the weight of his arme, and Sea men feare not ſo much the tempeſts of the Sea, as I ſtand in awe of his anger.

23 For deſtruction from God was a terror to me, and by reaſon of his highneſſe I could not endure.

I will ſuffer that he abandon me, and refuſe me his aſſiſtance in my misfortune, if I have put my confidence

24 If I have made gold my hope, or have ſaid to the fine gold, Thou art

my confidence in my ſilver, if I have perſwaded my ſelfe that gold was the ſtrength of my ſtate, and if I have thought that I was more puiſſant than my neighbours, becauſe I was more rich.

25 If I rejoyced becauſe my wealth was great, and becauſe my hand had gotten much.

I oblige my ſelf to the ſame puniſhment, if the eſtate which my Predeceſſors have left me, or that which mine own cares have acquired me, have given me any vanity, and if when Heaven hath bleſſed my lands, and augmented my flocks, they have ſeene me more joyfull or more inſolent, if I have ſuperſtitiouſly looked upon the Sun when at his riſing he diſcovers all his beauty, and when the people of the earth proſtrate themſelves to adore him, or if with Idolatrous eyes I have looked upon the Moone, when ſhe is in the full, and marcheth over our heads with ſo much pompe and light.

26 If I beheld the Sun when it ſhined, or the moon walking in brightneſſe:

If

If the sight of those two starres have given me sentiments either of respect or joy, if their beauty have perswaded me that they were the Gods of the world, and if bowing my head, or kissing my hand, I have reverenced their greatnesse, and implored their assistance. If I have committed this crime which surpasseth all others, and which endeavours to drive God from his Throne, to deface his Name out of the minds of men, and to render his creatures an honour which is due onely to Him, I would that Heaven might chastize this sinne with an eternity of miseries.

27 And my heart hath bin secretly enticed, or my mouth hath kissed my hand.

28 This also were an iniquity to be punished by the Judges: for I should have denyed the God that is above.

If the ruine of mine enemies hath rejoyced me, and if by a notorious basenes, which cannot fall upon a great courage, their miseries have begotten my pleasures, and the ill

29 If I rejoyced at the destruction of him that hated me, or lift up my self when evill found him.

ill ſucceſſe of their affaires, hath given me contentment, I will periſh with them.

30 (Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul.)

I make this imprecation ſo much the more boldly, as I know that my tongue was never given to detraction, and that my heart hath never formed any wiſhes which were prejudiciall to the ſafety of my enemies.

31 If the men of my tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

Notwithſtanding I wanted neither power nor occaſion to revenge my ſelf, for I had not any about my houſe but would have cut them in peeces if I had deſired it, and who to repaire my honour, or content my paſſion, would not have devoured them.

32 The ſtranger did not lodge in the ſtreet: but I opened my doors to the traveller.

If I have kindely treated mine enemies, I have no leſſe courteouſly received ſtrangers, for I never ſuffered them to paſſe the nights in the fields, and without inquiring of their condition or their birth, it

was

was ſufficient that they were Travellers to oblige me to open them the gates of my houſe.

If I have concealed any ſin, like that unhappy man, whoſe children we are, and if I have preferred a little honour before the repoſe of my conſcience, and if I have hidden my faults and would paſſe for innocent, though I were guilty.

33 If I have covered my tranſgreſſions as Adam: by hiding my iniquity in my boſom.

If I have been afraid of the people, and if their tumults have made me change my good deſignes, if the contempt which they have had of mine Alies hath given me reſentment, or if rather keeping ſilence and ſtaying at home, I have not let their differences be determined by diſintereſted Judges, I condemne my ſelfe to the puniſhment which this injuſtice may deſerve.

34 Did I feare a great multitude, or did the contempt of families terrifie me that I kept ſilence, & went not out of the door?

But I reade in your countenances

35 Oh that

one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book

36 Surely I would take it upon my shoulder, and binde it as a crown to me.

37 I would declare unto him the number of my steps, as a prince would I go neer unto him.

38 If my land cry a-

tenances that these true discourses finde no belief in your minde, so that your incredulity makes me wish, that God would give me more reasonable Auditors, or that he himselfe who ought to judge me, would write down my complaints and make a booke of them, to the end that I might tye it upon my shoulders, and that it might serve me for ornament, or that I might put it upon my head, and that it might serve me for a crowne, that it might publish mine innocence and protect me from your calumnies. Wheresoever I go it shall be mine onely comfort, and to give it the more credit I will present it to some Prince which shall cause it to be read in his Dominion, and make mine innocence as knowne, as it is hidden.

But because you accuse me of tyranny, and that your discour-

diſcourſes are all full of reproaches, know, that if the Lands are deſert long of me, and if the abandoned furrowes complaine of my violence, if I have deprived the husbandmen of their hopes, or if making the labours of their hands unprofitable, I have afflicted their minds, and drawne teares from their eyes, I am content that heaven curſe my lands, that their ſterility may not be conqueered by thoſe that cultivate them, that for wheat they may give me but thiſtles, and that for the barley which I ſhall ſowe, they may bring but thornes.

gainſt me, or that the furrows likewiſe thereof complain:

39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life:

40 Let thiſtles grow in ſtead of wheat, and cockle in ſtead of barley. The words of Job are ended.

CHAP.

CHAP. XXXII.

THE ARGUMENT.

ELihu, a young man by condition, who had assisted in the dispute which Job *had with his friends, demands that they would heare him, and promiseth that his minde will provide him reasons for to defend the cause of God, and to oppose the obstinacy of* Job.

1 So these three men ceased to answer Job, because he was righteous in his own eyes.

THose three persons broke up the conference, and replyed no more to *Job*, whether perswaded by his reasons they beleeved that he was innocent, or whether, as it is more probable, they lost all hope of making him confesse that he was guilty.

2 Then was

A young man, the sonne of *Barachel*,

Barachel, of the Countrey of *Buz*, and of the family of *Ram*, who had been preſent at all this diſpute, grew angry at *Job*, and was principally offended that he perſiſted in his firſt beliefe, which perſwaded him that he was juſt, and that God himſelfe could not condemne him for his ſinne.

He was angry likewiſe at *Jobs* friends, that they were not able to finde good reaſons to oppoſe him, and that paſſing the bounds of a conference where every one fairely defends his opinion, they medled with condemning him, and tooke no paines to convince him.

Yet he patiently heard the diſcourſes of the one, and the anſwer of the other, becauſe being the youngeſt, he believed that he owed this reſpect to their age, and was obliged to

kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and yet had condemned Job.

4 Now Elihu had waited till Job had ſpoken, becauſe they were elder than he.

to heare them whileſt they ſpoke.

5 When Elihu ſaw that there was no anſwer in the mouth of theſe three men, then his wrath was kindled.

But when he ſaw that the eloquence of *Job* triumphed over their wiſdome, and that their ſilence accompanied with confuſion was a tacite acknowledgement of their defeat, he grew more angry than before, and tranſported with his paſſion, he ſayes to them very briskely:

6 And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I am young, and ye are very old, wherefore I was afraid; and durſt not ſhew you mine opinion.

As I am younger than you, your age hath made me reverence your diſcourſes, and mine hath made me contemn my owne thoughts, wherefore with my head bowed, and a ſoule filld with a reſpective feare, I did not dare to tell you my opinion of the ſubject upon which you diſpute.

7 I ſaid Dayes ſhould ſpeak, & multitude of yeers ſhould teach wiſdom.

For I hoped that your wiſdome would furniſh you with reaſons for to convince this obſtinacy, and that the number of yeares which give you

ſo

ſo much advantage over young men, would inſtruct you ſome way of happily determining your conference, and would diſcover to you arts from which this unhappy man could not defend himſelfe.

But for ought I can learne, it is the Spirit of God which furniſheth us with good things, and that it is its motion rather than our reaſon which gives us overtures to win the hearts of men, which heare us.

8 But there is a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.

Prudence is not alwaies tied to age, and though knowledge be the daughter of time, it doth not alwaies happen, that the moſt aged are the moſt learned, and experience teacheth us, that as we ſee old fooles, we ſee likewiſe young wiſe men.

9 Great men are not alwaies wiſe: neither do the aged underſtand judgement.

Wherefore leaving that baſhfull reſpect which hinderd

10 Therefore I ſaid,

Hearken to me, I alſo will ſhew mine opinion.

derd me from ſpeaking in ſo notable an occaſion, I will invite you to heare me, and as I know God gives nothing but to communicate it to our friends, I deſire you to take part of that light which I have received from his bounty

11 Behold, I waited for your words; I gave ear to your reaſons, whileſt you ſearched out what to ſay.

The long ſilence which I afforded you, obligeth you to heare me, for you know that during your conteſtations, I did not interrupt you, and my patience hath endured as long as your entertainments.

12 Yea, I attended unto you: and behold, there was none of you that convinced Job, or that anſwered his words:

I gave you my attention as long as I beleeved that you had any reaſons left to defend the cauſe of God; but for ought I know there is not one of you can anſwer the Diſcourſes of *Job*, nor alledge good prooſes to perſwade him that he is guilty.

13 Leſt ye ſhould ſay, Wee have

And do not ſay to excuſe your ſilence, that you have ſufficiently convinced him, ſince

ſince you have made him confeſſe that his diſaſter is an effect of Gods Juſtice, which cannot be miſtaken, and not of the anger of men who may be abuſed.

found out wiſdome: God thruſteth him downe, not man.

I know that he hath not medled with me in his diſcourſes, and that all the reproaches which he hath uſed to you, do not touch my honour, nor is it my intereſt but Gods which makes me ſpeak; and becauſe your reaſons could gaine nothing upon his minde, I will alledge you ſome others, and aſſault him with new weapons.

14 Now he hath not directed his words againſt me: neither will I anſwer him with your ſpeeches.

For if he hath been hitherto victorious, it is rather through your cowardiſe than his owne courage; his anſwers have amazed you, becauſe he hath replyed upon you more boldly than a Malefactor ought, and this thought hath ſhut your mouths

15 They were amazed, they anſwered no more, they left off ſpeaking.

16 When I had waited, (for they ſpake not, but ſtood ſtill & anſwered no more.

mouths, and made your diſcourſes ceaſe. Since then I have vainly expected, and you have not ſpoke, ſince you have baſely abandoned Gods ſide, and by your ſilence yeelded the victory to his enemy.

17 I ſaid, I will anſwer alſo my part, I alſo will ſhew mine opinion.

I will ſpeake for to ſupply your default, and treat with *Job* in my turne, that by the force of my eloquence I may oblige him to confeſſe, that if he hath had the better, it is becauſe you knew not how to aſſault him, nor defend your ſelves.

18 For I am full of matter, the ſpirit within me conſtraineth me.

I have ſo many reaſons to convince him, that I do not ſo much apprehend the event of the fight, as the flight of my enemy: The ſubject which I muſt treat on furniſheth me with ſo many thoughts, that my minde hath no trouble but to marſhall them, and my mouth hath ſo many words for to expreſſe them, that I muſt

must ſtrive to keep them in.

In the violent deſire which I have to ſpeak, methinks my heart is like thoſe new wines which have been tunned up, and which having no vent to evaporate their ſteames, boyle with fury and burſt the veſſels, which take away their liberty.

19 Behold, my belly is as wine which hath no vent, it is ready to burſt like new bottels.

I will then open my mouth to diſcharge my heart a little, I will give way to my words, that I may breathe more freely, and I deſire you to take part of my thoughts to aſſiſt you in your needs, and to eaſe me in my abundance.

20 I will ſpeak that I may be refreſhed: I will open my lips, and anſwer.

I firſt proteſt to you, that reſpect and ſhame ſhall not hinder me from ſpeaking truth, and without having regard to the condition of thoſe who heare me, I will ſpeake freely, and not give to men in my diſcourſe thoſe glorious qualities which belong onely to God. Though

21 Let me not, I prey you, accept any mans perſon, neither let me give flattering titles unto man.

22 For I know not to give flattering titles, in so doing my Maker would soone take me away.

Though reason did not oblige me to have these thoughts, the feare of the future would cause them in me; for I know not how long I must live, the day of my death is as hidden as it is certaine, and without conferring with my Creator, I cannot foresee when he will take me out of the world.

CHAP.

CHAP. XXXIII.

THE ARGUMENT.

ELihu addreſſeth his diſcourſe to Job, and after he had gently inſinuated into his minde, he ſharply reproves him for the liberty of his words, which he qualifies with the name of blaſphemies, and repreſents to him divers meanes wherewith God ſerves himſelf to reduce ſinners to their duty.

ELihu, who judged that his Auditors were diſpoſed to heare him, and that there remained not any thing more to prepare the minde of *Job*, ſaid to him:

1 Wherefore Job, I pray thee, hear my ſpeeches, and hearken to all my words.

As you are moſt intereſted in the cauſe, you are moſt obliged to heare me; lend your eare

eare then to my diſcourſes, and deſpiſe not reaſons which as well regard the good of your ſoule, as the honour of God.

2 Behold, now I have opened my mouth, my tongue hath ſpoken in my mouth.

Behold then I open my mouth to ſpeake to you with liberty, and I oblige my tongue to furniſh me with words, which ought to be ſo much the leſſe ſuſpected as they are mine, and as I ſhall imploy them for truth onely, and not for the paſſion of your enemies.

3 My words ſhall be of the uprigheſſe of my heart: and my lips ſhall utter knowledge clearly.

You ſhall ſee by the ſincerity of my diſcourſe that my deſigne is not to confound you, but to inſtruct you: with this right intention, I ſhall deduce my reaſons ſo cleerely, that it ſhall be no trouble to you to comprehend them.

4 The Spirit of God hath made me, and the breath of

Thoſe promiſes which I make you muſt not ſeeme impoſſible to you, ſince it is the Spirit of God which makes me

me ſpeake, and my tongue being but the interpreter of his thoughts, my eloquence is more divine than human.

the Almighty hath given me life.

But doe not beleeve that in the liſts where we enter I would have all the advantage be on my ſide, I deſire that our weapons may be equall, that you may fight with all your forces, that you turne not away your face, and that it be permitted you as well to aſſault me, as to defend your ſelfe.

5 If thou canſt anſwer me, ſet thy words in order before me, ſtand up.

And certainely the match is very equall, for if God be your Father he is alſo mine, if we are his Children we are Brothers, and if he hath moulded my body of dirt, he hath not formed yours of a more noble matter.

6 Behold, I am according to thy wiſh in Gods ſtead: I alſo am formed out of the clay.

I beſeech you onely that the wonders which I ſhall tell you, may not aſtoniſh you, that that heat which

7 Behold, my terrour ſhall not make thee afraid, neither ſhall my hand

be heavie upon thee.

accompanies the diſcourſes of young men may give you no alarum, and that the eloquence wherewith heaven hath favoured me, may not render ſuſpected the truth which I ſhall declare.

8 Surely thou haſt ſpoken in mine hearing, and I have heard the voice of thy words, ſaying,

But for feare you ſhould beleeve that I would make monſters to deſtroy them, and put falſe opinions upon you to oppoſe them, I ſhall faithfully relate them in the ſame words, which you ſerved your ſelfe with to make us comprehend them.

9 I am clean without tranſgreſſion, I am innocent, neither is there iniquity in me.

You have ſaid with more inſolence then truth, that your heart was pure, that ſinne had never ſullied it, that all your intentions had been good, and that your actions had not been leſſe innocent; that heaven had ſought occaſions to hurt you, that without having found reall ſinnes which it might juſtly

juſtly puniſh, it had fained imaginary ones, and that making your complaints paſſe for crimes, it had treated you as rigorouſly, as if you had been its enemy.

That to ſecure it ſelfe of you as they doe of Malefactors, it was not content to put irons upon your legges, but it had put ſalve to ſpy all your actions, and ſet Guards upon you to relate unto it all your words.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

Theſe diſcourſes are blaſphemies, and all thoſe who have heard them judge that they deſerve more rigorous puniſhment then thoſe which you ſuffer, but leaſt you ſhould thinke that I will ſence my ſelfe rather with authority then reaſon, I ſhall tell you that the Majeſty of God obligeth us to reverence all his deſignes, and that his greatneſſe forbids us for to con-

12 Behold, in this thou art not juſt: I wil anſwer thee, that God is greater then man.

demne his judgements.

13 Why doſt thou ſtrive againſt him? for he giveth not account of any of his matters.

You pretend that he doth wrong, and that his proceeding is unjuſt, becauſe he deſpiſeth your words, and anſwers not to all the reproaches which you uſe in the reſentment of your griefes.

14 For God ſpeaketh once, yea twice, yet man perceiveth it not.

But beſides that theſe injurious complaints oblige not him to reply to you, know that his greatneſſe diſpenſeth with him for ſpeaking ſo often, and that when he hath once made us to underſtand his will, nothing obligeth him to informe us of it anew, and when he hath given us any advice, we ought to follow it, and not to demand any other.

15 In a dreame, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed:

Sometimes he advertiſeth men in the night, and when Ghoſts fly through the Ayre, and that all is filled with darkneſſe and dreames, and that reſt charmes the ſences,

and

and that men plunged in ſleep, are neither in the number of the living nor the dead.

He ſpeakes ſecretly to the eares of their heart, whilſt thoſe of their body are ſhut up, and in a condition where it ſeemes they are uncapable of apprehending any thing he declares to them his will, and by imaginations which he paints in their fancies he afflicts or comforts them.

16 Then he openeth the ears of men, & ſealeth their deſtruction.

As he labours for their ſalvation as well as for his owne honour, he gives them this advice but to make them better, for whether it be to withdraw them from their ſinne, or for to deliver them from the pride which tyrannizes over them, and make them free in making them become humble,

17 That he may withdraw man from his purpoſe, and hide pride from man.

Or whether it be to adverti ſe them of the misfortune

18 He keepeth back his ſoule from the

pit, and his life from perishing by the sword.

which threatens them, informe them of the bad designe of their enemies, discover to them the treasons which they plot against them, and preserve them from a violent and suddaine death.

19 He is chastened also with paine upon his bed, and the multitude of his bones with strong paine.

He speakes to them also sometimes by griefes, and serves himselfe with diseases to instruct them, he takes from them the power of doing evill, so that he may take from them the desire of it, and commands a languishing Feaver to burne their entrailes, and to consume that moysture which nourisheth the bones, and conserveth life.

20 So that his life abhorreth bread, and his soule dainty meat.

You shall see them then in bed dejected and distasted, the best meats displease them, Bread which is the most innocent of Elements, and which changeth it selfe most easily into our substance caus-

seth

seth aversion in them, and those delicate meats which they sought so passionately, are no lesse horrid to them then poyson.

When the Malady continues, their colour changes, their favour vanishes, they become so leane that the bones piercing the skinne, they seeme rather Skeletons than men: Physitians give them over, those which see the loathsome symptomes which accompany their disease, judge it mortall, and beleeve that without a Miracle they cannot escape.

But whilest every one despaires of their life, that Angel which hath been chosen out of a thousand to be their Tutelar, undertakes to convert them, and to defend them.

The Majesty of God which takes pleasure in being over-

21 His flesh is consumed away that it cannot be seen, and his bones that were not seen, stick out.

22 His soule draweth near e unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightnes:

24 Then he is gracious unto him, and

faith, Deliver him from going downe to the pit, I have found a ranſome.

25 His fleſh ſhall be freſher then a childes: he ſhall return to the days of his youth.

come by the prayers of hi people will give him charge to cure them, and his Mercy which is ingenious in obliging them will finde ſomething in their perſons wherewith to ſatisfie his Juſtice, it will ordaine that their body which hath been conſumed by ſickneſſe be eſtabliſhed in its former vigour, and that by ſecrets which Phyſick and Nature doe not know, it be reſtored to that beauty which it poſſeſſed in its prime.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he wil render unto man his righteouſneſſe.

Then their Sickneſſes, joyning their prayers with thoſe of their good Angels ſhall make heaven propitious to them, and not to be ingrateſull for ſo rare a favour, they ſhall thanke God in his Temple with a thouſand teſtimonies of joy, which ſhall be followed with a perfect cure of their body and of their ſoule.

As a true repentance is alwaies accompanied with a humble confeſſion, they ſhall publiſh aloud the goodneſſe of God, and the exceſſe of their offence; they ſhall ſay every where we have ſinned againſt heaven, and with whatſoever puniſhment we have been chaſtiſed we proteſt that it hath been leſſe then our crime.

27 He looketh upon men, and if any ſay, I have ſinned, and perverted that which was right, and it profited me not:

So by an innocent cunning they deliver themſelves from the misfortune which threatned them, preſerve their body and their ſoule from a double death, and procure themſelves by their repentance a double life.

28 He will deliver his ſoule from going into the pit, and his life ſhall ſee the light.

See the order which God obſerves for to convert ſinners, and the divers meanes which he uſes to reduce them to their duty, but their malice muſt not entertaine it ſelfe in a raſh confidence, for

29 Lo, all theſe things worketh God oftentimes with man.

30 To bring back his ſoule from the pit, to be enlighte-

ned with the light of the living.

when he hath touched them twice or thrice without effect, they muſt feare leaſt his bounty grow weary, and that the contempt which they make of his favours oblige him not to refuſe them.

31 Marke well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

Learne then theſe ſecrets afflicted Prince, hearken peaceably to him, which diſcovers them to you, and ſince all this diſcourſe is ſo profitable to your Soule, rouſe up your attention, and continue your ſilence.

32 If thou haſt any thing to ſay, anſwer me: ſpeak, for I deſire to juſtifie thee.

If notwithſtanding you have any good reply to make me, I am ready to heare it, and obliging my ſelfe to the ſame Lawes which I have preſcribed you, I will patiently heare all your Reaſons, for paſſion poſſeſſeth not my ſoule, and you cannot doe me a greater pleaſure, then to perſwade me that you are innocent.

But

But if you cannot doe it, and if you want colours to palliate ſo bad a cauſe as yours I am content to ſpeake in your favour, and to teach you true wiſedome, provided that on your part you alſo perſever in the deſigne of hearkning to me.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP.

CHAP. XXXIV.

THE ARGUMENT.

ELihu gives liberty to his eloquence, imputeth new crimes to Job, *and by experience of the punishment wherewith Heaven punisheth bad Princes, endeavours to perswade him that he is of the number of them, and that his misfortune is the chastizement of his tyranny.*

1 Furthermore Elihu answered and said,

ELihu continued his discourse, and accompanied it with all the exteriour graces which make an Oratour agreeable, and which charme the sences of the Auditors, to make his reasons passe with more delight into their mindes.

Wise

Wise men saith he, who have intelligence of all divine and humane things, observe exactly my thoughts, and you learned men, whose minde knowledge and travaile polisheth, hearken carefully what I have to tell you.

2 Heare my words, O ye wise men, and give eare unto me, ye that have knowledge.

For as the taste discernes meats, approves the good, and condemnes the bad, so the eare judges of words, rejects the false, and receives the true.

3 For the eare trieth words, as the mouth tasteth meat.

Call then your minde to the succour of your sences, for to make a judgement which is not passionate, and despoyled of your interest choose that which shall seeme to you the best, and the most just.

4 Let us chuse to us judgement: let us know among our selves what is good.

Remember that *Job* hath bragged of being innocent, and that by a blasphemy, which his vanity hath drawn from his mouth, he hath said that God would not doe him

5 For Job hath said, I am righteous, and God hath taken away my judgement.

Justice,

6 Should I lie against my right? my wound is incurable without transgreſſion.

Juſtice, and that he had ſearched pretences, that he might not give him audience, that being overcome by his importunities he had at laſt pronounced his Sentence, but that it was conceived in tearmes which made apparent the injuſtice of it, and that he ſuffered puniſhments which made knowne the rigour of it.

7 What man is like Job, who drinketh up ſcorning like water?

Remember alſo the quality of the Perſonage, which makes theſe unreaſonable complaints, and ſee how he hath not his equall in impudence, and how having loſt all ſence of honour, he drinkes affronts, and bluſhes not at it.

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

How without ſhame hee walkes publikely with loſt men, and priding in his ſinne, he is very glad that it is knowne that he frequents not their companies, but becauſe he approves their opinions.

Laſtly,

Laſtly, remember that he hath ſayed, that the God whom you adore is too hard to be ſerved; that a man, whatever paines he takes, cannot oblige him, that he is their enemy who obey him, and perſecutes them as well as thoſe who offend him.

9 For he hath ſaid, It profiteth a man nothing, that he ſhould delight himſelfe with God.

Wherefore (wiſe and generous Perſonages) I conjure you by the intereſts of God, which are ſo deare to you, to weigh the reaſons wherewith I pretend to cleare him from theſe calumnies, and to make you plainely ſee, that injuſtice and impiety cannot lodge in his perſon.

10 Therefore hearken unto me ye men of underſtanding: farre be it from God, that he ſhould do wickednes, and from the Almighty, that he ſhould commit iniquity.

He treats men according to their merits, and whether he recompence, or puniſh them, he regulates himſelfe by their actions, and never pronounceth ſentence, but he conſults his Juſtice.

11 For the work of a man ſhall he render unto him: and cauſe every man to finde according to his wayes.

As he is good, he chaſtiſeeth

12 Yea,

surely God will not do wickedly, neither will the Almighty pervert judgement.

eth no man without cauſe, and reſembles not thoſe Soveraignes who faine crimes that they may puniſh them: as he is powerfull, he walkes upright in his Judgements, and imitates not thoſe evill Judges, who let themſelves be overcome by threate, or corrupted by preſents.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

If then he hath puniſhed you, you ought to beleeve that you are guilty, and you cannot caſt the cauſe of your misfortune upon any other, ſince the ſame, who made the world, governes it, and repoſeth none of his conduct neither in men, nor in Angels.

14 If he ſet his heart upon man, if he gather unto himſelfe his ſpirit & his breath;

And we muſt confeſſe that he governes it by his Juſtice tempered with his ſweetneſſe, for if he uſed his Power only, or had a deſire to overthrow men, it would not be hard for him to take away the life, which

which he hath given them, nor in his fury to ruine a worke which he hath made but for his pleaſure.

In this caſe all nature would periſh, and the body of man deſtitute of that ſpirit which animates it, would returne into its firſt condition, and become either earth, or aſhes.

15 All fleſh ſhall periſh togethe, & man ſhall turne again unto duſt

If then you have any wit left you, comprehend what I tell you: for to profit by my thoughts, hearken diligently to my words, and doe it ſo, that my eloquence may be glorious to me, and profitable to you.

16 If now thou haſte underſtanding, hearken to the voyce of my words.

How can you hope for your Cure ſince not loving Juſtice, you hate your remedy? How dare you pretend that God ſhould be favourable to you, ſince being Juſtice it ſelfe he Condemnes you, and by an execrable attemp-

17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?

tempt you would ruine his Honour to eſtabliſh your own innocence?

18 Is it fit to ſay to a King, Thou art wicked? & to a Prince, Ye are ungodly?

Notwithſtanding you know that he is ſo juſt, that he pardons not Monarchs themſelves, that without reſpecting their condition, he reproacheth them either with the unbridled licenſe which they give themſelves in their ſtates, or with the worſhip of Idols which they entertaine amongſt their ſubjects.

19 How much leſſe to him that accepteth not the perſons of princes, nor regardeth the rich more then the poor? for they are all the worke of his hands.

You are not ignorant that he hath no regard in his Judgements to the quality of perſons, and when great ones have any thing to doe with meane ones, he conſiders not the eminence of their condition, but the goodneſſe of their cauſe, for as he knowes well that they are the workes of his hand, he treats them equally, and doth them no more favour than his Juſtice permits him. Thus

Thus it often happens that Princes receive their death, when they leaſt feare it, that people revolt againſt their Soveraignes, that by the favour of the night they make meetings, that they enter into their Palaces, ſurprize them without their Guards, and take away their lives to recover their liberty.

20 In a moment ſhall they dye, and the people ſhall be troubled at midnight, & paſſe away: and the mighty ſhall be taken away without hand.

For whatſoever impunity the wicked promiſe themſelves, God hath alwaies his eyes open upon their actions, and when he ſeemes to be moſt buſie in the conduct of the Univerſe, he failes not to marke all their ſteps, and to conſider all their thoughts: the night hath not darkneſſe thick enough, nor the Region of Death ſhadowes blacke enough to hide them, and ſteale from his eyes the impieties which they commit.

21 For his eyes are upon the wayes of man, and he ſeeth all his goings.

22 There is no darkneſſe, nor ſhadow of death, where the workers of iniquity may hide themſelves.

Beſides his Decrees are ſo conſtant,

23 For he

will not lay upon man more then right, that he should enter into judgement with God.

constant, that they cannot make them change, for as he who pronounceth them is Soveraigne, they cannot appeale from him to another Judge; and as he is alwaies equall they cannot hope that he will revoke them.

24 He shall breake in pieces mighty men without number, and set others in their stead.

He produceth every day examples to establish this truth: for he breakes the heads of Tyrants, he gives them strangers, or enemies for their successours, and makes them see that he is absolute over all Monarchs, since he disposeth as he pleaseth, of their estates.

25 Therefore he knoweth their workes, and he overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men in

It is not though without knowledge of the cause, that he makes all these changes, for he punisheth not bad Princes, but after he hath weighed their Crimes, or if he overthrow their fortune, or cover their face with confusion, 'tis but to punish their impieties,

and

and satisfie his Justice, if he make an example of them to the world, and if he chastise them in the sight of all their subjects, 'tis but to proportion their punishment to their sinne, and to expiate notorious crimes by publicke chastisements.

the open sight of others;

In a word, if he have punished any of them in our Age, it was well knowne that they had lost all sence of Religion, that it was not out of weakneſſe but malice, that they had gone astray from him, that it was not out of ignorance, but designe that they had violated his Commandments, that they had not fained themselves to be ignorant of them, but to have the more liberty to persecute the poore, and to constraine the miserable to wash the earth with their tears, and importune heaven with their complaints.

27 Because they turned back from him and would not consider any of his wayes.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

Out

29 When he giveth quietneſſe, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done againſt a nation, or againſt a man onely:

Out of all this diſcourſe it is eaſie to conclude, that the life and death of Kings depends upon the will of God, that when he permits them to raigne peaceably, there are no enemies which dare aſſault them; and on the contrary, when he abandons them, and hides his face from them, which he ſheweth but to his Favourites, there are no ſubjects which daigne to regard them, nor which will defend them. At the ſight of theſe truths all the world muſt confeſſe, that the cares of God extend over States, and Families, and that he watches over men in particular, and over people in generall.

30 That the hypocrite reign not, leſt the people be enſnared.

He gives good proofe of this, when to puniſh the ſins of a Kingdome, he makes an Hypocrite raigne, who ſeeketh in appearance the profit of his ſubjects, but in deed

ſeeketh

ſeeketh but their ruine and damage.

Now after I have maintained the Cauſe of God, and deduced all the Reaſons which my wit could furniſh me with for the defence of his intereſts, I leave you the liberty of ſpeaking in your turne, and am not juſt but in refuſing you a favour which you have granted me.

31 Surely it is meet to be ſaid unto God, I have borne chaſtiſement, I will not offend any more.

If treating on ſo high a ſubject, I have been miſtaken, you will oblige me to advertice me of it, and if tranſgreſſing from the reſpect which we owe that ſupreame Majeſty, I have uttered any word which is unworthy of his Greatneſſe; I will endeavour to expiate it by my ſilence.

32 That which I ſee not, teach thou me; if I have done iniquity, I will doe no more.

It is true that you ought to to pardon this fault, ſince God himſelfe whom you have offended doth not exact ſatisfaction

33 Should it be according to thy minde? he will recom-

pence it, whether thou refuse, or whether thou chuse, and not I: therefore speake what thou knowest.

tisfaction for all yours; and besides, you know that I have not continued this discourse, but because you have began it, and so as you have served me for an example, you ought to serve me for an excuse, if notwithstanding you have any thing that's good to say, for to repaire both your faults and mine, speake and I will heare you.

34 Let men of understanding tell me, & let a wise man hearken unto me.

I confesse to you though, if it were in my choyce, I should desire to treat with intelligent men, and I would that those who heare me and those, who answer me were equally reasonable.

35 Job hath spoken without knowledge, and his words were without wisdome.

For to speake to you my thoughts with freedome, you have none of these qualities, you speake without discretion, and without respect, and all your discourses witnesse nothing but ignorance, and obstinacy.

Where-

Wherefore I conjure you O common Father of all men, to tame the pride of *Job* by afflictions, to treat him like a ſlave, and not like a ſonne, and to continue in your puniſhments, ſince he perſeveres in his blaſphemies.

36 My deſire is that *Job* may be tried unto the end, becauſe of his anſwers for wicked men.

On our part, we ſhall employ all the advantages which we have received from your goodneſſe to defend your Juſtice: but if this man be incorrigible, and reſiſt our reaſons, we will leave him as a deſperate ſick-man, and we will ſuffer, not without much ſorrow, that he provoke you to fight, and declare warre againſt your divine Providence.

37 For he addeth rebellion unto his ſinne, he clappeth his hands amongſt us, and multiplieth his words againſt God.

CHAP. XXXV.

THE ARGUMENT.

ELihu useth many reasons to perswade Job, *that the resentments of injuries induces not God to punish men, since in the happinesse which he possesseth, our offences cannot hurt him, nor our services oblige him.*

1 Elihu spake moreover, and said:

ELihu, who knew well how to begin a discourse, but who knew not how to end it, continued his in this manner:

2 Thinkest thou this to be right, that thou saidst, My righteousnesse is more then Gods.

Doe you thinke that your Propositions are maintaineable, that you have reason, when you will establish your innocence at the expence of Gods Justice, and by a pride which cannot enter but into the

the ſpirit of a Devill, you inſolently ſay, that you are more juſt than he?

For you cannot deny but your impudence hath drawne theſe blaſphemies from your mouth: good and evill are equally indifferent to God, and as he is not obliged by reſpects, he is not offended by contempts.

3 For thou ſaidſt, What advantage will it be unto thee, and what profit ſhall I have if I be cleanſed from my ſinne?

As for me, who cannot endure that ſo pernitious a diſcourſe remaine without reply, I will confute all the words of it, and condemne your friends, who approve it by their ſilence.

4 I will anſwer thee, and thy companions with thee.

Lift up your eyes, looke upon Heaven, and conſider that it is ſo high, that they cannot aſſault it, that the diſtance which ſeperates it from us, warrants it from all our attempts, that the Arrows which they draw againſt it are not fatall, but to thoſe

5 Look unto the heavens, and ſee & behold the clouds which are higher then thou.

which draw them, and that it is as ſecure againſt our outrages, as it is elevated above our heads.

6 If thou ſinneſt, what doeſt thou againſt him? or if thy tranſgreſſions be multiplied, what doeſt thou unto him?

If you offend him whoſe Throne it is, if you multiply your crimes for to ſatisfie the deſire which you have to diſpleaſe him, what injury will you doe his Glory, which depends not upon your opinion? what wrong will you doe his State, the peace or confuſion whereof depends not but upon his owne will?

7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

Or if out of a better deſigne you ſerve him faithfully, what advantage ſhall he draw from your duty? If you load his Altars with Sacrifices, and if you enrich the Temples, which they have erected to his honour, what profit ſhall he receive thence who accepts not our preſents, but to returne them us backe with intereſt?

It

It is to man who is your equall that your injustice may be prejudiciall, and not to God who is your Soveraigne: it is to man I say, who hath nothing, and not to God who possesseth all things, that your bounty can be profitable.

8 Thy wickednesse may hurt a man as thou art, and thy righteousnesse may profit the son of man.

There need no other proofs to confirme this truth, than the complaints of the miserable, whose reputation the calumny of detractors takes away, and the teares of those poore slaves, from whom the injustice and violence of Tyrants force their liberty.

9 By reason of the multitude of oppressions, they make the oppressed to cry they cry out by reason of the arm of the mighty.

If Heaven sometime permit this oppression they ought not blame it, since they who have suffered it have well deserved it, for they had forgotten God, and thought no more on him who in their first afflictions had made them taste

10 But none saith, Where is God my Maker, who giveth songs in the night?

11 Who teacheth us more then the beasts of the

earth,& maketh us wiſer then the fowls of heaven.

of delicacies more agreeable than thoſe of Poetry and Muſick, and who denying them none of thoſe favours wherewith he obligeth men, had given them a thouſand advantages over all the viſible Creatures, for though Natur hath ſo well inſtructed living Creatures to ſeeke what is profitable for them, and taught the Birds to build their Neſts with ſo much Art and ſymmetry, we muſt conteſſe, that men excell them in addreſſe, and know a thouſand ſecrets whereof Beaſts are ignorant.

12 There they cry, (but none giveth anſwer) becauſe of the pride of evill men.

13 Surely God will not heare vanity, neither will

If he heed not then all our vowes, we muſt not inferre that it is in vaine that he heares them, but we muſt rather conclude, that being juſt, he examines the merit of thoſe who make them, and refuſeth their ſinnes what he would grant to their prayers,

ſo

so that if it seemes that he neglect the paines of the afflicted, or dissemble the offences of the wicked, you ought not murmure, but submit your selfe to his judgement, and expect with patience till he deliver the one, and punish the other.

For at present as he raignes more like a Father than a Judge, he dischargeth not his anger upon all those who provoke him; he equals not the punishment to the sins, and chastiseth not a crime so soon as it is committed; which makes me conclude, that *Job* complaines without reason, that he doth ill to accuse divine Providence, and that he is unjust to use so many insolent words to blame a conduct, which all the world reverenceth.

the Almighty regard it.

14 Although thou sayest thou shalt not see him, yet judgement is before him, therefore trust thou in him.

15 But now because it is not so, he hath visited in his anger, yet he knoweth it not in great extreamity.

16 Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

CHAP. XXXVI.

THE ARGUMENT.

ELihu makes it appeare that God hath no regard to the conditions of persons, but to their merits, that the great and the small are equally deare to him if they are equally just, and concludes all this discourse with some advice which he gives Job, for to conduct himselfe in his state when he shall be re-established.

1 Elihu also proceeded and said;

ELihu, who saw well that his tediousnes might make him troublesome, and that the most part of his Auditors languished, awakened them by an artificiall excuse, and become more eloquent

quent then he had been yet, returnes to his discourse in this manner:

If the interests of God are deare to you, and if you are as jealous of his Glory, as he is carefull of your salvation, I conjure you to continue me yet a little that favourable silence, wherewith you have hitherto obliged me, for there are some reasons behinde, which I cannot omit without doing injury to the cause of him, of whom I have the honour to be the Advocate.

2 Suffer me a little, and I will shew thee, that I have yet to speake on Gods behalf.

Permit me then to handle this subject as it deserves, and to deduce you the principles, whereof you have yet seene but the conclusions, I hope that your patience will not be unprofitable to you, and that your minde convinced by my reasons will acknowledge, that the God which we adore is not unjust.

3 I will fetch my knowledge from afar, and will ascribe righteousnesse to my Maker.

4 For truly, my words ſhal not be falſe: he that is perfect in knowledge is with thee.

I will ſearch for no Artifices in my diſcourſes, they ſhall have no other ornament then thoſe of truth, they ſhall be ſimple and ſolid: with all theſe conditions I perſwade my ſelfe that they will be agreeable to you, and that you will approve what you have hitherto condemned.

5 Behold, God is mighty, and deſpiſeth not any: he is mighty in ſtrength and wiſdome.

You imagine that God loves not the great, becauſe they are oftentimes unhappy, and that the higheſt fortunes are odious to him, becauſe they are moſt frequently ſet upon; but if it be true that every one loves his like, you ought to beleeve that he hates not the great, ſince he is their Soveraigne, and that he hath no averſion from Kings, ſince they have the honour to be his Images.

6 He preſerveth not the life of the wicked: but

It is true, as he preferres Piety before greatneſſe, and makes more eſteeme of vertue than

than of birth, he abandons Princes when they deſpiſe his Lawes, and takes the part of the poore when in their oppreſſion they implore his aſſiſtance.

giveth right to the poore.

Yet of what condition ſoever the juſt are, he hath alwaies his eyes open to looke upon them: if Kings adde innocence to their Power he eſtabliſhes their Thrones, ſupports their Crownes, and procures them as much glory, as they render him obedience and ſubmiſſion.

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

If at any time they fall from their fortune, if by the inſurrection of their Subjects, or by the uſurpation of their Neighbours they are deſpoyled of their Eſtates, and loaded with chaines as heavie, as ſhamefull.

8 And if they be bound in fetters, and be holden in cords of affliction:

Their injuſtice is the cauſe of their diſaſter, their crimes pul thunder from heaven upon their

9 Then he ſheweth them their worke, and their tranſ

greſſions that they have exceeded.

their heads, and they are not puniſhed but for the extortions which they have uſed in their Kingdomes, or for the violence which they have exercirſed over their enemies.

10 He openeth alſo their ear to diſcipline, and commandeth that they returne from iniquity.

And God is ſo farre from taking pleaſure to make them miſerable, that he employes all his favours to reduce them to their duty; for he ſpeakes ſecretly to the eare of their hearts to convert them, and ſerves himſelfe with good motions and inſpirations to divert them from their ſins.

11 If they obey and ſerve him, they ſhall ſpend their dayes in proſperity, and their yeares in pleaſures.

If they profit by his advice, if they prudently uſe his counſells, they ſhall come out of Priſon happily, they ſhall mount againe upon their Throne, they ſhall raigne there with pleaſure, and paſſe the reſt of their yeares in that glorious Pompe, which accompanies Kings in their Triumphs.

But

But if they neglect or reject them, they shall take them out of Prison but to carry them to the Scaffold: and all the world shall confesse, that their death is the just punishment of their imprudence, and that they have lost their honour with their life for having contemned God in their misfortune.

12 But if they obey not, they shall perish by the sword, & they shal dye without knowledge

Dissembling Princes shall receive the same usage, those who cover their pernitious designes under faire appearances, and who never faile of pretences to oppresse their Subjects, shall likewise feele the just punishments which they deserve; for when they shall be laid in irons and of Kings as they were become slaves, their hardned hearts shall conceive no sorrow for their sins, and their guilty mouth shall ask no pardon for them.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

God

14 They dye in youth, and their life is among the unclean.

God wearied with their Crimes ſhall raiſe a Tempeſt which ſhall cauſe their death, or if he defend them from it, it ſhall be but to condemne them to a life more ſhamefull than death it ſelfe; for being reduced to a condition where they ſhall be no longer men, their Maſters ſhall employ them for the Guard and ſervice of their Concubines.

15 He delivereth the poore in his affliction, and openeth their ears in oppreſſion.

If the poore likewiſe fall into any new misfortune, he will not deſpiſe them by reaſon of their condition, but by the ſame favour which he hath done the great ones, he will deliver them out of their miſery, and beget a deſire in them of praying to him, to the end that he may be obliged to help them.

16 Even ſo would he have removed thee out of the ſtrait into a

Wherefore you muſt believe, unfortunate Prince, that if you imitate their Piety, you ſhall ſhare in their happi-

neſſe,

neſſe, that God will take you out of this extreame calamity, which like a vaſt ſea hath neither bankes nor bottome: then all your miſeries ſhall end, you ſhall ſee your Table full of exquiſite meats, and that nothing may be wanting to your felicity, you ſhall eat them in quiet, and with pleaſure.

broad place where there is no ſtraitneſſe, & that which ſhould be ſet on thy table, ſhould be full of fatneſſe.

That which hath prejudiced you hitherto is, that you have favoured the wicked, and that you have made their Cauſe your owne, wherefore you are treated as you deſerve, and the Judgements which you have received, have been formed by thoſe which you have heretofore given.

17 But thou haſt fulfilled the judgement of the wicked: judgement and juſtice take hold on thee.

To avoyd then this misfortune, I am of opinion, that when Heaven hath reſtored you to your Honours, and that when you ſhall be againe the Soveraigne and Judge of your

18 Becauſe there is wrath, beware leſt he take thee away with his ſtroke: then a great ranſome

cannot deliver thee.

your Subjects, that you ſhould reſiſt anger, and that you ſhould not ſuffer this violent paſſion to make you oppreſſe the innocent. Take heed alſo that Preſents doe not ſhake your conſtancy, and that Money have not more power over your minde than reaſon.

19 Will he eſteem thy riches? no not gold, nor all the forces of ſtrength.

Be not troubled to leave of that haughty Greatneſſe, which is fitter to make one feared than loved; take no part with the Great againſt the ſmall, and when you walk in publike be not accompanied with thoſe guards which commit a thouſand inſolencies, and which hinder Subjects from approaching their Soveraignes.

20 Deſire not the night, when people are cut off in their place.

Elſe it will happen, that your people being no longer able to endure their extremities, and taking advantage of your ſleep, will goe and fall upon them in your Palace,

Palace, and make them serve as an example to all servants who abuse the authority of their Masters.

Take heed likewise above all things, that you decline not to injustice; for since your misfortune this sinne is become familiar with you, and it seemes that Poverty hath taught you to be unjust.

21 Take heed, regard not iniquity: for this thou hast chosen rather then affliction.

Though your interest should not oblige you to take this resolution, the Greatnesse and Majesty of God should invite you to it; for his Power elevates him above all his Creatures: our Conquerors which master all by their Armes, and our Sages who governe all by their Lawes, are not worthy to enter into comparison with him.

22 Behold, God exalteth by his power: who teacheth like him?

Who is he that would take the liberty to examine his Judgements? and who would be so rash as to dare

23 Who hath enjoyned him his way? or who can say, Thou hast wrought iniquity?

to reproach him with committing any injustice?

24 Remember that thou magnifie his work, which men behold.

Remember I beseech you, that all the wonders which his hands worke daily are hidden from you; and that all which the Poets and Philosophers have spoken of them, can neither make you know the greatnesse of his Power, nor the merit of his Workes.

25 Every man may see it, man may behold it a far off.

I know that as all the Creatures are but prints and shadowes of his Being, men cannot be ignorant of him, and that there is no one so unhappy but hath some proofes or conjectures of his Divinity.

26 Behold, God is great, and we know him not, neither can the number of his years be searched out.

Yet we must confesse, that his Greatnesse surpasseth our knowledge, and that the endeavours of our minds are too feeble to reckon the number of his yeares, and to comprehend the wonders of his Eternity.

'Tis

'Tis true, that his Workes give us instructions, and that the effects which he produceeth manifest to us his Power, for who knowes not it, and adores not him, when to give us a faire day he dispersеth the Clouds, dryes up the drops of water, wherewith they were full; or when to make our Lands fruitfull he gathers together Vapours, and converts them into Torrents of Raine?

27 For he maketh small the drops of water: they pour downe raine according to the vapour thereof.

28 Which the clonds do drop, and distill upon man abundantly.

Or when he thickens them so that the Ayre becomes obscure with them, and that Nature findes her selfe buried in darknesse, and when at full day he makes a gloomy night, which the light of the Sun cannot dissipate.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

But doth he not appeare admirable when he stretcheth out the Clouds like a Pavillion, and when to give sensible tokens of his Presence he dazels

30 Behold, he spreadeth his light upon it, and coverеth the bottome of the sea.

dazels our eyes with his Lightning, and aſtoniſhes us with his Thunder, the flame and ſmoake of which being confounded together cover the tops of thoſe proud Mountaines, which ſerve as bounds to the fury of the Sea.

31 For by them judgeth he the people, he giveth meat in abundance.

For as he ſerves himſelfe with the ſame thing for contrary uſes, he employes Tempeſts and Raine ſometimes to puniſh his enemies, ſometimes to favour his ſervants; and oftentimes the ſame ſtorme which drownes the Lands of the wicked, waters and fattens thoſe of the juſt.

32 With clouds he covereth the light, and commandeth it not to ſhine, by the cloud that cometh betwixt.

His Power extends not only over the Meteors, but alſo over the moſt beautifull of all the Starres which followes his orders ſo exactly, that it ſeemes its light is in his hands, that it hath no other motion but that of his Will, and that it riſeth not, and

ſets

sets not but to render him obedience.

When it mounts upon our Horizon, all Nature testifies its joy; and because its light is a common good which makes none jealous, men advertise their friends of its returne, and possesse it without envie.

33 The noise thereof sheweth concerning it, the cattell also concerning the vapour.

CHAP.

CHAP. XXXVII.

THE ARGUMENT.

ELihu hath no other deſigne then to prove to Job, *that ſince the workes of God are unknowne to him, his deſignes are more hidden from him, and that therefore he ought humbly to reverence them, and not curiouſly to examine them.*

1 At this alſo my heart trembleth, & is moved out of his place.

IF theſe wonders raviſh you, thoſe which are left me will raviſh you much more, and I my ſelfe am ſo ſurpriſed, that to judge by the extraordinary palpitation of my heart, it ſeemes as if it would goe out of my breaſt, and teſtifie its aſtoniſhment by its death.

Hearken

Hearken then with reſpect to this omnipotent God, who explaines himſelfe in the voice of Thunder, and who to reduce his rebellious Subjects to their duty ſhootes forth Lightning.

2 Heare attentively the noiſe of his voyce, and the ſound that goeth out of his mouth.

From the higheſt Heavens he ſees all that paſſeth upon earth, and when our crimes offend him, he commands the Lightning to cleave the Clouds, and to ſcatter its flames through the world.

3 He direcleth it under the whole heaven, and his lightning unto the ends of the earth.

After them comes the Thunder, whoſe noyſe more horrid than the roaring of Lions intimidates all men, and although it advertiſes them of the diſaſter with which it threatens them, yet it doth not teach them to avoyd it; for though they heare it, they doe not know in what part it will light, and its fall is as deceitfull, as its voice is true.

4 After it a voice roareth: he thundreth with the voice of his excellency, and he will not ſtay them when his voice is heard.

He

5 God thundreth marvelously with his voyce, great things doth he, which we cannot comprehend.

He who thunders ſo horridly, and who ſerves himſelfe with ſtormes and tempeſts, and makes himſelfe feared when he cannot make himſelfe loved, is the ſame who does all thoſe other wonders in the Ayre, which oblige us to reverence his Power, and adore his greatneſſe.

6 For he ſaith to the ſnow, Be thou on the earth, likewiſe to the ſmall rain, & to the great rain of his ſtrength.

'Tis he who commands the Snow to whiten the earth, and (as cold as it is) to ſerve for a cover for to preſerve its heat: 'tis he himſelfe who diſpoſeth of winter Raines, which ſwell the rivers, and ravage the fields.

7 He ſealeth up the hand of every man; that all men may know his worke.

Laſtly, it is he who during the rigour of this ſeaſon ties up the hands of men, hinders them from being at leaſure for Husbandry, and obligeth them to thinke either on their domeſticke affaires, or to admire the works of his power.

8 Then the

The Beaſts themſelves, who feare

feare the injury of the ſeaſon, make no more incurſions into the Plaines, but ſhut up in the Forreſts they hide themſelves in their Dens, and expect that the Spring deliver them from this priſon.

beaſts go into dens: and remaine in their places.

Then the Tempeſts come out of the places where they were impriſoned, the Cold which the heat had baniſhed into the Countries of the North, returnes more glorious then before, and eſtabliſhed in its Empire, it makes its rigour felt by all the people of the world.

9 Out of the ſouth cometh the whirlewinde: and cold out of the north.

The Winds which march alwaies in its traine cauſe a thouſand ravages upon Land, and a thouſand ſhipwrackes at Sea: when the North-winde blowes, and its piercing cold locks up all things, the Waters glaze themſelves and change into Cryſtall, but when the South-winds blow

10 By the breath of God froſt is given: & the breadth of the waters is ſtrained.

in their turne, the Ice melts, and its cryſtall reſolves into water.

11 Alſo by watering he wearieth the thick cloud: he ſcattereth his bright cloud.

God who provides for all our neceſſities does theſe wonders ordinarily, when the Corne hath need of raine, for then he covers the Heaven with Clouds great with lightning and Thunder, which make the earth hope that ſhe ſhall ſoone be watered.

12 And it is turned round about by his counſells: that they may doe whatſoever he commandeth them upon the face of the world in the earth.

Theſe vapours which carry fertility in their boſomes, have no other motion than that which God gives them, he is the Governour who conducts them, and theſe inanimate ſubjects are alwaies ready to doe his commands.

13 He cauſeth it to come, whether for correction, or for his land, or for mercy.

They are not tyed to any one part of the World, they water as well ſtrange Lands as thoſe which brought them forth, and the Will of God being all their inclinations, they

they ſtay upon the Fields, which he will oblige, and fly from thoſe which he will puniſh.

Conſider theſe wonders a little, unhappy Prince, and ſince my reaſons have no power over your minde, learn from the reſpect which inſenſible Creatures beare to God, the obedience which you owe him, and meddle no more in judging his deſignes, ſince his moſt common workes are unknowne to you.

14 Hearken unto this, O Job: ſtand ſtil, and conſider the wondrous works of God.

For to confound your pride once more without digreſſing from my ſubject, do you know the time when God commands the Clouds to mixe their darkneſſe with the brightneſſe of the Sunne, and to make by that pretty confuſion that incomparable Meteor, which is compounded but of water and light, and which ſhewes us colours as

15 Doeſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?

beautifull as they are falſe, which naturally preſageth nothing but raine, and yet aſſures us that the earth ſhall never be drowned by a univerſall deluge, and which laſtly repreſents the forme of a Bow, and yet never ſhootes any man unleſſe it be with aſtoniſhment and love?

16 Doeſt thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

But without ſtanding any longer to deſcribe ſo publicke a wonder, doe you know the motion of the Clouds, the way which they obſerve in the Heavens when they fly over our heads, the battailes which they give when carried by contrary winds they ſhock one another in the midſt of the Ayre: Laſtly, doe you know all the ſecrets which they hide from us, and which require profound ſtudy, and perfect ſcience to be plainely underſtood?

[17 How thy

Have you never obſerved, that

that the ſeaſons change with the winds, and that when thoſe of the South blow upon the earth, your cloathes grow hot, and your ſtrength growes feeble?

garments are warm, when he quieteth the earth by the ſouth winde?

But when you ſhall know the cauſes of theſe extraordinary effects, and by a long experience you ſhall have carefully obſerved all theſe changes, will you dare to boaſt that you know how he hath built theſe proud frames, which roale continually over our heads, and which though they are more ſolid than Braſſe, are more tranſparent than Chryſtall?

18 Haſt thou with him ſpread out the skie, which is ſtreng, and as a molten looking glaſſe?

If you know all theſe wonders, as you would perſwade us you doe, teach us ſome words to anſwer God with: for I confeſſe, that my light compared with his is darkeneſſe, and the more I thinke of the greatneſſe of his works,

19 Teach us what we ſhall ſay unto him: for we cannot order our ſpeech by reaſon of darkneſſe.

the leſſe I can finde words to deſcribe them.

20 Shall it be told him that I ſpeak? if a man ſpeake, ſurely he ſhall be ſwallowed up.

Though the tearmes which I uſe now be very modeſt, yet I would finde ſome one who could relate them to him, for I am perſwaded that one cannot ſpeake to him without danger, that the luſtre of his Majeſty dazleth men, and that they cannot purchaſe the honour of doing it but with the loſſe of their lives.

21 And now men ſee not the bright light which is in the clouds: but the winde paſſeth and cleanſeth them.

His preſence may well work this Miracle, ſince his Power produceth every day the like: for it takes from us the light when it pleaſeth, it darkens the Ayre with Clouds, and makes a night in the midſt of day, then commanding the winds to ſcatter them, it reſtores us the brightneſſe which it had taken from us.

22 Faire weather cometh out of the north:

Then as if the Ayre were cleanſed by the North winds, the Heaven appeares as pure

pure as gold, and this calme which ſucceeds the Tempeſt, and teaches us that all things obey God, obliges us to adore him with reſpect, and to mixe ſentiments of fear amongſt all the prayſes which we give him.

with God is terrible majeſty.

So that we muſt confeſſe, that whatſoever endeavour we can uſe, we cannot attaine to the leaſt of his perfections: for he is great in his Workes as in his Judgements, and that man doth not know him yet, who thinkes to finde words to relate his wonders.

23 Touching the Almighty, we cannot finde him out: he is excellent in power, and in judgement, & in plenty of juſtice: he will not afflict.

Wherefore the moſt adviſed men are content to adore him with humility, without deſiring to know him with pride, and the moſt judicious honour him in his works without examining his deſignes, for feare leaſt ſo guilty a curioſity ſhould be followed with confuſion and repentance.

24 Men do therefore fear him: he reſpecteth not any that are wiſe in heart.

CHAP. XXXVIII.

THE ARGUMENT.

GOd ſpeakes out of the midſt of a cloud, and joynes in appearance with the friends of Job, *to let him ſee, that ſince the wonders of Nature are unknowne to him, the ſecrets of his providence cannot be evident.*

1 Then the Lord anſwered Job out of the whirlwinde, & ſaid:

WHen this long diſcourſe, which wanted neither truth, nor cunning was ended, God who would himſelfe try the patience of *Job*, and exerciſe him once againe before he crowned him, appeared in a Cloud worthy of his Majeſty, and ſpake to him in this manner:

2 Who is

Who is that raſh man, who after

after having expreſſed his thoughts in a confuſion of words, comes impudently to croſſe my deſignes, and reduce the lawes of my Providence to the feeble reach of his owne minde?

this that darkneth counſell by words without knowledge?

If he have as much courage as inſolence, let him prepare himſelfe for the Combat, let him take Armes to defend himſelfe, and ſince he hath deſired to try his force againſt mine, and to enter into the liſt with me, let him anſwer to my demands, and learne by this diſpute, that the wiſdome of men is but folly before me.

3 Gird up now thy loins like a man: for I will demand of thee, and anſwer thou me.

Where were you, when taking counſell of none but mine owne Power and Goodneſſe, I laid the foundation of the earth, and made it unmoveable in the midſt of the Ayre, where it hath no other ſupport but its owne weight?

4 Where waſt thou, when I laid the foundations of the earth? declare, if thou haſt underſtanding.

declare to me this ſecret if you know it, and make it appeare in this occaſion that you have more knowledge than vanity.

5 Who hath laid the meaſure thereof, if thou knoweſt? or who hath ſtretched the line upon it?

Tell me who hath taken the meaſure of this Univerſe, and compaſſed the Mountaines and Vallies of the earth, and formed ſo perfect a Globe of it, that it ſerves the Univerſe for a Center, and is the unmoveable Point where all its Lines meet?

6 whereupon are the foundations thereof faſtned? or who laid the corner ſtone thereof?

Who hath founded all this great worke upon ſuch firme Columnes? and who is that ſage Architect who hath layed the firſt ſtone of ſo magnificent a Palace?

7 When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

Where were you, when at the birth of the World all the Starres praiſed me, and all the Creatures which are my productions and my Children, by an harmonious conſent, which the courſe of time

was

was never able to interrupt, publiſhed ſo loud my Divine perfections?

Who ſhut up that proud Element, which acknowledgeth no other power than mine within the bounds, which it dares not paſſe?

8 Or who ſhut up the ſea with doores, when it brake forth, as if it had iſſued out of the womb?

Who preſcribed it Lawes when it came out of that confuſed Maſſe, which ſeemed to be the Wombe of the Univerſe, and treating it like a Childe who is new borne, I cover'd it with Clouds as with Swadling-clouts, and layed it in its Bed as in a Cradle, and commanded the Vapours which environ it to ſerve it for cloathes?

9 When I made the cloud the garment thereof, and thicke darkeneſſe a ſwadling band for it.

For you are not ignorant that it was I who gave it its being, who marked it out its bounds, and who to ſtay its violence oppoſed Bankes which it often toucheth, but never overthrowes.

10 And brake up for it my decreed place, and ſet bars and doors,

You

11 And ſaid, Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.

You know it may be too, that I uſed that imperious diſcourſe to it, which taught it that it was my ſlave, and that I ſaid to it, Thou ſhalt come hither, and paſſe no further, there thou ſhalt daſh thy waves, and turne all their fury into foame.

12 Haſt thou commanded the morning ſince thy dayes? and cauſed the day-ſpring to know his place,

But if you were not in the world when my hand did theſe Miracles, ſince your birth have you aſſiſted me with your power, or with your counſell? have you commanded the Morning to riſe before the Sunne, and have you appointed it the place where it muſt goe out, when it appeares upon the Horizon?

13 That it might take hold of the ends of the earth that the wicked might be ſhaken out of it?

When laſtly to puniſh the ſinnes of men, I have at any time ſhaken the earth, did you take it by the ends to toſſe it with me, and diſcharge it of thoſe impious men

men who profained it with their crimes?

Yet doe not thinke that so violent a motion ruines my worke, I re-establish it with as much facility as by the impression of a Seale they give soft wax the print which it had lost; and as when they beat the dust out of a suit of clothes they doe not weare it but make it cleane, so by these agitations I doe not ruine the world, but purge it.

14 It is turned as clay to the seal, and they stand as a garment.

My Wisdome discerned the innocent from the guilty, and my Justice takes away but their lives whose pride would crosse my greatnesse.

15 And from the wicked their light is with-holden, and the high arme shall be broken.

But if it be true that you know all things, as your vanity hath made your mouth say it; did you ever goe down under the waters of the Sea? have you seene all the Monsters which it breeds in its bosome? and did you ever de-

16 Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?

descend into the depth of the Abysses for to contemplate the wonders which I have hidden there?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Have those darke Cavernes which the earth shuts up in her entrails, and those gloomy Palaces where Death holds his Empire opened your their Gates to let you in, and to let you out againe?

18 Hast thou perceived the breadth of the earth? Declare if thou knowest it all.

But how should you know the depth of the earth, since the breadth of it is unknowne to you, and your compasse is too little to take the measure of so great a Globe? yet tell us what you have learnt of it, and satisfie my demands to content your owne vanity.

19 Where is the way where light dwelleth? and as for darkenesse, where is the place thereof?

Doe you know where the Light makes its retreat, when Night comes to take its place? and where Darkenesse goes to hide it selfe, when the Sunne brings backe the Day? and by what secret wayes and im-

per-

perceptable to your eyes both of them retire into the house which I have designed them?

But to search no further proofes of your ignorance than your owne Person, did you know at that time that yon should be borne in this? and understanding then the things which you are ignorant of at present, did you know what would be the number of your dayes, and how many yeares you were to passe in the world?

And to the end I may convince your ignorance by as many Creatures as there are in the Universe, did you ever goe into those Storehouses where I keep the Snow and the Haile to serve my selfe withall in the day of Battaile, and to teach all the world that nothing is impossible to my infinite Power, since

20 That thou shouldest take it to the bound thereof, & that thou shouldest know the paths to the house thereof.

21 Knowest thou it, because thou wast then borne? or because the number of thy days is great?

22 Hast thou entred into the the treasures of the snow? or hast thou seene the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battell and war?

ſince with ſuch poore Armes I get ſuch glorious Victories over my enemies.

24 By what way is the light parted, which ſcattereth the eaſt-winde upon the earth?

Doe you know by what waies I diſpence light and heat to the world, and how for to accommodate my ſelfe to the neceſſities of my Creatures, I diſtribute Raine, and faire weather, and make the calme ſucceed the Tempeſt?

25 Who hath divided a water courſe for the overflowing of waters? or a way for the lightning of thunder,

Are you ignorant in what manner I raiſe the Vapours into the Ayre, and draw out of their boſome Raines mixt with Thunders, which falling into the Deſerts, and covering them with greeneneſſe, teſtifie as well my liberality as my Power, and make it appeare that the profit of men is not the onely motive of my Actions, ſince I enrich places which are inacceſſible to them, and feed in the Woods ſavage Beaſts which are unprofitable to them?

There

There is nothing more ordinary than those Waters which fall from Heaven to water the thirsty fields, and there is nothing more common or more pleasant than the Dew which nourisheth the Flowers: yet you know not who is the father of them, and though these effects are evident to you, yet the cause of them is hidden.

You know as little out of whose bosome the Haile comes, which would abate the value of the Pearles of the Sea, if it could longer retaine its whitenesse, and its hardnesse; you know not neither the originall of the Ice, which makes the Rivers unmoveable, and of their very water raiseth bridges of Chrystall.

But if you beleeve that your power surpasseth your knowledge, can you gather together those glittering Starres which

26 To cause it to raine on the earth, where no man is: on the wildernes, wherein there is no man?

27 To satisfie the desolate & waste ground, and to cause the bud of the tender herb to spring forth.

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?

30 The waters are hid as with a stone, and the face of the deepe is frozen.

31 Canſt thou binde the ſweet influences of Pleiades? or looſe the bands of Orion?

which we call the Pleiades, and make one conſtellation of them? Can you divide in an equall diſtance thoſe other Starres about *Urſa Major*, and which preſage as well changes in States as Tempeſts in the Ayre?

32 Canſt thou bring forth Mazaroth in his ſeaſon? or canſt thou guide Arcturus with his ſons?

Can you make riſe over mens heads that beautifull Starre to which you give ſeverall names, according to its ſeverall uſes, which precedeth the day, and goes before the night; which riſeth firſt of the Starres, and which ſets laſt?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

Doe you know the admirable order which I have eſtabliſhed in the Heavens, the regular motion of their Globes, the certaine conjunction of their Planets, the ſecret influences of their Starres, and that Empire which they have over all the things of the world?

Is

Is Nature ingaged to follow your inclinations? Doe your deſires ſerve for Lawes to the Elements? When you command the Clouds to give water, doe they obey your Commands? and when you have ſpoken, doth the Raine to obey your orders fall over your head?

34 Canſt thou lift up thy voice to the clouds, that abuudance of waters may cover thee?

Is the Lightnings ſubjected to your power, which would have no bounds if it were as great as your pride? doeth it fly through the Ayre to execute your deſignes? doeth it ſpare your friends? doeth it hit your enemies? doeth it come to know your Will, and when it hath accompliſhed it doth it returne to give you an account of it?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we are?

If you cannot doe theſe things, can you ſo much as tell us who was that great Architect, who formed Man, and

36 Who hath put wiſdome in the inward parts? or who hath

given understanding to the heart?

and put wiſdome in his heart, and who having made him the weakeſt would alſo make him the wiſeſt of all the Creatures? or if you know not his perfections, doe you know thoſe of Birds, and can you teach us who is that Divine Workman who hath given the Cocke an inclination to ſalute the Sunne, to awake men, and to announce day?

37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,

But without queſtioning you any further, who is he amongſt men who can tell me all the Wonders of the Heavens, the ſweetneſſe and the force of their influences, the order and the number of their Starres, the differences and the agreements of their Motions: and who can make the harmony of thoſe Globes ceaſe which alwaies roule, or lay them aſleep by any Artifice, and impoſe upon them ſilence? Not-

Notwithſtanding the Prayſes which they give me are as ancient as the World, for ever ſince I mixt the ſand with the water to give conſiſtence to the earth, and that my hands were employed to kneade the Mould of which it is formed, the Heavens publiſhed my greatneſſe, and the perfections of my Eſſence were the only ſubject of their conſort.

38 When the duſt groweth into hardneſſe, and the clods cleave faſt together?

But ſince you confeſſe by your ſilence that theſe Miracles ſurpaſſe your power, dare you bragge of having directed the Lioneſſes in the Chaſe, and taught them to ſearch for Prey for the nouriſhing of their young ones, who not daring yet to declare an open warre againſt the other Beaſts of the Forreſts, lay ambuſhes for them in their Dens, or wait for them upon a paſſage to ſurprize and devour them?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

Doe

41 Who provideth for the raven his food? when his yong ones cry unto God, they wander for lack of meat.

Doe you take care of providing for the neceſſity of the Ravens? doe you take charge of feeding their little ones, when by their dolefull cries they accuſe the cruelty of their Parents who have left them, and implore the ayde of God who is the common Parent of all his Creatures?

CHAP. XXXIX.

THE ARGUMENT.

GOd continues his diſcourſe, in which he deſcribes the properties of ſome living Creatures: and Job *touched with ſo many Wonders adores Divine Providence, and condemnes his owne raſhneſſe.*

1 Knowest thou the time when the wilde goats of the rock bring forth, or canſt

SInce the height of the Heavens excuſeth you from knowing the Wonders of them, and the little com-

commerſe which you have with the Birds doth not permit you to know their properties, you ought not to be ignorant of thoſe of the Creatures which converſe with you; tell me then if you have obſerved the time when the wilde Goates retire into the Rockes to deliver themſelves of their young, or if you have conſidered the Hindes when they ſtruggle with paine, and when to give life to their Calves they are in danger of looſing it?

thou make when the hindes doe calve?

Have you ſo exactly counted the Moneths which are paſt ſince the moment that they conceived, that you can judge of that in which they are to bring forth?

2 Canſt thou number the moneths that they fulfill? or knoweſt thou the time when they bring forth?

They ſtoope to the earth by an inſtinct of Nature, whether it be the paine they ſuffer which compels them to it, or the feare of hurting their

3 They bow themſelves, they bring forth their young

Calves

ones, they cast out their sorrows.

Calves which obligeth them to it: amongst the griefes which torment them they cast forth cryes, which are as terrible as the roaring of Lionesses.

4 Their young ones are in good liking, they grow up with corne: they go forth, and turne not unto them.

A little time after these young ones are borne they leave their Dammes to come to them no more, and by an inclination which Nature hath given them they search in the fields for the Hearbs which are necessary for the entertainment of their life.

5 Who hath sent out the wilde asse free? or who hath loosed the bands of the wilde asse?

5 Who hath caused the wilde Asse to be borne in so great liberty? who hath excused him from the servitude to which domesticke Asses are subject? who hath broken his bonds, and delivered him from the reyne and the bridle, which force the most generous Creatures to doe the will of men?

6 Whose

I have accommodated my selfe

ſelfe to his diſpoſition, which is an enemy to conſtraint; I have given him ſolitude for his retreat, and aſſigned him his dwelling in the Deſerts, where without being diſquieted by the noyſe of Cities, he heares not the importunate voyce of thoſe people who are deſtined for the driving of Beaſts to burden, and who to draw ſervice out of them forbeare neither injuries nor blowes.

houſe I have made the wilderneſſe, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, regardeth he the crying of the driver.

With his liberty he hath this further advantage, that he chooſeth the places where is the beſt forrage, and goes upon the Mountaines, where the goodneſſe of Graſſe doth not onely appeaſe his hunger, but excite his appetite.

8 The range of the mountaines is his paſture, and he ſearcheth after every green thing.

Can you oblige by your induſtry, or by your force the Rhinoceros to ſerve you, and to triumph over the courage of that fierce Beaſt, can you

9 Will the unicorne be willing to ſerve thee? or abide by thy crib?

compell him to ſtand in your Stable, and to eat of your Hay and Oates like your Horſes?

10 Canſt thou binde the unicorne with his band in the furrow? or wil he harrow the valleys after thee?

Can you promiſe your ſelfe to make him bow his head under your yoke, to tye him to the Plough, and condemne him to the open earth with the Plough-ſhares, though his force equall or ſurpaſſe that of the Oxe,

11 Wilt thou truſt him becauſe his ſtrength is great? or wilt thou leave thy labour to him?

can you draw any ſervice thence in your Huſbandry? will you feed him with your ſheaves, and as he hath borne a ſhare in your labours, will you give him a ſhare in your Harveſt?

12 Wilt thou beleeve him that he will bring home thy ſeed? and gather it into thy barne?

Will you employ him during the Harveſt-time to gather your Corn in the field, and making him make a hundred journies a day will you condemne him to carry it into your Barnes?

13 Gaveſt thou the goodly wings unto the peacocks? or wings and

when the Eſtridge, whoſe feathers are like to thoſe of Hawkes and Hearnes, and to whom I have given

given wings rather to adorne her than to carry her, when, I say, this brutish Bird leaves her Eggs in the sand, and without troubling her selfe at the accidents which may befall them, she looseth the care and the remembrance of them, will you heat them to make them hatch? and will you temper the heat of the Sun for to give life to her young ones?

Doe you serve them for a Father, in the absence of that Mother who is as cruell to them as if they had no relation to her, and who would bring them forth in vaine without my assistance, since she hath no passion to preserve them, nor feare to lose them?

It is true, that she ought not to be accused of it, because her stupidity makes my Providence appeare, and because I tooke not from her the care

feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wilde beast may break them.

16 She is hardned against her yong ones, as though they were not hers: her labour is in vain without fear.

17 Because God hath deprived her of wisdome, neither hath he imparted to her understanding.

of her young ones, but to take care of them my ſelfe.

18 What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.

And it is not ſo, when ſhe is threatned with any danger, feare makes her adviſed, and when they purſue her in the field, ſhe ſerves her ſelfe with her feet and with her wings, and at once laughs at the fleetneſſe of the Horſes, and the dexterity of the Huntſmen

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

But laſt of all, if your power equall your wiſdome, can you give ſtrength and agility to the Horſe, with whatſoever ornaments you trick him up to

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils is terrible.

content his pride and your owne? can you guide his head, turne his neck gently about, make his mane float upon his ſhoulders, and ſwell his throat with that generous neighing which aſſures the Cavalier who rides him of his courage? you can traine him to the great ſaddle, and teach him to obey your hand and your

ſpurre;

ſpurre; but you can neither give him dexterity, nor vigour: if he alwaies be in action under the Rider, if he bound in the Ayre, if he cannot ſtay in a place, it is an effect of my Power, and not of your induſtry. When he is angry he champs his Bit, he growes white with foame, he pricks up his eares, he darts a flame out of his eyes and his noſtrels, and ſnoaring with rage and deſpight ſtrikes terrour in all thoſe who behold him.

If he muſt goe upon any occaſion where his Maſter hath need of his courage, he ſtamps upon the ground with his foot, he marches proudly, he lifts up his head, he ſeeketh out the enemy, and when he hath diſcovered him he caſts himſelfe amongſt his Squadrons, and brings every where where he paſſeth horrour and diſorder.

21 He paweth on the valley, and rejoyceth in his ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted: neither turneth hee back from the sword.

When he is engaged in fight, nothing can astonish him, the poynts of Pikes, and the glittering of Swords cannot make him to requoyle; danger encreaseth his courage, he knowes not feare, and is never more furious than when he sees himselfe covered with his bloud.

23 The quiver rattleth against him, the glittering spear and the shield.

The noyse of Armes astonisheth him not, and whether the Cavalier who rides him shoots his Arrowes, or darts his Javelin, or wards with his Buckler the blowes which are made at him, he is alwaies equally assured.

24 He swalloweth the ground with fiercenesse and rage: neither beleeveth he that it is the sound of the trumpet.

If in the fury which animates him his Master pulls back the Bridle, and hinders him from advancing, he foams with rage, he gnawes his Bit, and to see him bend his neck, and open his mouth, you would thinke that he would bite the earth: he alwaies hath his

his eare open to liſten to the ſound of the Trumpet, and in paſſion which he hath to fight he imagines that it will never ſound the charge.

But when he heares it, and the Tantaras hath filled his eares, he witneſſeth by his neighing the pleaſure which he receives in it, they judge by his action that he ſmells the warre, that he preſages the Battell, and that become reaſonable he is animated by the ſpeeches of the Captaines, and excited by the acclamations of the Souldiers.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battell afarre off, the thunder of the captaines, and the ſhouting.

It is by your counſell or your addreſſe that the Hawke leaveth off his old feathers to take new ones, that by the favour of certaine winds he deſpoyles himſelfe to cloath himſelfe againe, that he prevents the rigour of Winter, and furniſheth himſelfe with a ſecond plumage more thick than the former? S 4 Is

26 Doth the Hawk fly by thy wiſdome, and ſtretch her wings toward the ſouth?

27 Doth the Eagle mount up at thy command? and make her neſt on high?

Is it by your order that the Eagle takes her flight on high, that ſhe raiſeth her ſelfe up in the Ayre, and that ſhe goes to make her Neſt upon the heads of the higheſt Mountaines, or upon the top of the talleſt Ceders?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

Have you taught her to place her ſelfe upon the points of theſe inacceſſible Rocks, which are counter-skarſed and encompaſed with Præcipices, thence for to caſt her eyes on all ſides, and diſcover afarre off the Prey which ſhe ſeekes for the nouriſhing of her young ones, who not as yet able to teare it with their Talons, ſuck its bloud with their Beake, and accuſtome themſelves to ſlaughter?

29 From thence ſhe ſeeketh the prey, and her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain are, there is ſhe.

Laſtly, have you given her that ſubtle ſcent, which diſcovers to her that which her eyes cannot ſee, and which makes her ſmell ſo farre the fatall

fatall reliques of any bloudy Battell?

God who read in the heart of *Job* that this discourse touched him, and that the astonishment which seized him tooke away his speech, continued on in this manner:

1 Moreover, the Lord answered Job, and said,

What now? doth that man who would contest with God suffer himselfe so easily to be overcome? hath that man, who promised himselfe so much the better if they would permit him to defend himself, already lost his courage? surely if the goodnesse of his minde hath not furnished him with reasons to maintaine his innocence, the goodnesse of his will might have furnished him at least with words to reply to me.

2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

As the feare of *Job* had made him hold his peace, the regret for his sinne made him speake in these tearmes:

3 Then Job answered the Lord, and said,

4 Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.

Since my diſcourſes condemn me, my ſilence muſt juſtifie me; ſince I have ſpoken with too much lightneſſe, it is neceſſary that I hold my peace with diſcretion: but what can he anſwer who confeſſeth his fault, and what ſhould he doe, who is guilty but for having ſpoken too much, but put his finger upon his mouth, and oblige himſelfe to ſilence?

5 Once have I ſpoken, but I will not anſwer? yea, twice, but I will proceed no further.

I confeſſe to you, that grieſe hath forced indiſcreet words from my mouth, and that I have eſcaped into diſcourſes which to defend my innocence croſſed your mercy; but I proteſt to you, that I will be ſo raſh no more, and though your Juſtice ſhould make my miſeries endure whole Ages, I will ceaſe my complaints to ſing nothing but your prayſes.

CHAP.

CHAP. LX.

THE ARGUMENT.

GOd once more provokes Job *to the Combat, and to entertaine him in an opinion of his greatneſſe, he makes him an ample deſcription of the Elephant, with a ſleight draught of the Whale.*

GOd anſwereth out of the midſt of that cloud, from whence he had already pronounced ſo many Oracles, and ſaid to *Job*:

6 Then anſwered the Lord unto Job out of the whirlwinde, & ſaid:

Reſume new ſtrength, prepare your ſelfe to ſuffer a ſecond Aſſault, and ſince you have gloried in having ſuch high knowledge, finde out replyes to all the demands which I deſire to make to you.

7 Gird up thy loyns now like a man: I will demand of thee, and declare thou unto me.

Doe

8 Wilt thou alſo diſanull my judgement? wilt thou condemn me, that thou mayeſt be righteous?

Doe you think to oblige me by your diſcourſes to change my Judgement? doe you think your complaints make me revoke my Decrees? doe you thinke to ruine my Juſtice to eſtabliſh your own innocence, and to perſwade men, that in condemning you I have rather followed paſſion than reaſon?

9 Haſt thou an arme like God? or canſt thou thunder with a voyce like him?

If your force equall mine, if nothing be impoſſible to your power, and if to overthrow thoſe who oppoſe your will, you diſpoſe of the thunder as I do, I will pardon your raſhneſſe of theſe thoughts.

10 Deck thy ſelfe now with majeſty and excellency, and array thy ſelfe with glory & beauty.

But for to give us proofes of your power, ſet off your naturall beauty by borrowed beauties, adorne your ſelfe as in the day of triumph, cover your ſelfe with ſumptuous cloathes, and march with a Majeſty which may ſtrike reſpect in all your ſubjects.

11 Caſt a-

In this glorious Equipage, make

make your just indignation felt by all the rebells of the world, compose your eyes in that manner that their lookes may astonish the arrogant, and teach the proud humility.

broad the rage of thy wrath: and behold every one that is proud, and abase him.

Beat downe Kings under your feet, use not your power but to tame their insolence, and when they shall have oppressed your Subjects, make the same place which was fouled by their Crime, be washed with their bloud, and their death give an example, where their life hath given scandall.

12 Looke on every one that is proud, and bring him low: and tread down the wicked in their place.

Bruise their Scepters, break their Crownes, hide the lustre of their glory under obscurity, pursue them after their death, and teach them that the Grave is not a sanctuary which can protect them from your anger.

13 Hide them in the dust together, and binde their faces in secret.

When you have done these Miracles, I shall confesse that

14 Then will I also con-

in

feſſe unto thee, that thine own right hand can ſave thee.

in the miſeries wich encompaſſe you, my ſuccour is unprofitable to you, and that your forces being equall to mine, one cannot aſſault you ſo well, but you can better defend your ſelfe.

15 Behold now Behemoth, which I made with thee, he eareth graſſe as an ox.

But as all theſe effects ſurpaſſe your power, and you deſpiſe not mine but becauſe it is not ſufficiently knowne to you, I will give you new proofes of it. Conſider then the Elephant which I have produced like you, and which I have fed as an Oxe with the graſſe of the fields.

16 Lo now, his ſtrength is in his loyns, and his force is in the navell of his belly.

His force which hath no equall reſides particularly in his loynes, which are ſo ſtrong that in the Battell he carries Towers filled with Souldiers, and his vigour is incloſed in his Navell, which is as the center to which all the members of his body anſwer.

17 He mo-

This advantage is the recompence

compence of his purity, for he is ſo chaſte that he is never ſeene to doe undecent actions, and Nature which accommodates her ſelfe to his inclination, hath hidden all thoſe parts which ſeeme for the conſervation of his ſpecies as the Barke covers the wood of Cedars and of Cypreſſes.

veth his taile like a cedar: the ſinews of his ſtones are wrapt together.

His bones, and principally his teeth, which were given him for defence, are as hard as plates of Braſſe, and his truncke which ſeemes to be compoſed of griſtles, is equall in its ſtrength to barres of Iron, and in its dexterity to the hand of man.

18 His bones are as ſtrong pieces of bras: his bones are like bars of iron.

Amongſt the Creatures which conduct themſelves by inſtinct he is the Maſter-piece of my power, and if I had not given hornes to the Rhinoceros, and poyſon to the Dragon, who are his moſt mortall enemies, there were no

19 He is the chiefe of the wayes of God: he that made him, can make his ſword to approach unto him.

no beaſts to be found which could have the better of him.

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

Although he be ſo ſtrong, he is ſo gentle, that content with the Graſſe which the Mountaines bring forth, he ſeeketh not for prey; and the other Beaſts which know his humour feed quietly in his company.

21 He lieth under the ſhady trees, in the covert of the reed and fens.

When he would repoſe himſelfe he ſeekes out moyſt places, where he ſleepes under the freſhneſſe of the ſhade which the Groves afford him, or the Willowes, which ſo pleaſantly bound the ſtreams.

23 He drinketh up a river, and haſteth not: he truſteth that he can draw Jordan into his mouth.

When he drinkes, it is ſuch great draughts, that it ſeemes to thoſe who ſee him that he would dry up Rivers, and when he enters into *Jordan* to appeaſe his thirſt, you would ſay that he hath a deſigne to drayne it.

24 He taketh it with his

With all his ſtrength he hath ſo little cunning, that he

ſees

ſees the ſnares of the Huntſmen and doth not avoyd them; he is ſo ſimple that he lets himſelfe be taken like Fiſh with the Hooke, and ſo gentle that he lets his noſtrils be pierced, and himſelfe be led by the noſe.

eyes: his noſe pierceth thorow ſnares.

But that your weakneſſe and my Power may appeare as well upon the Water as the Land, make triall of your ſtrength againſt the Whale, ſee if you can take him with a Hooke, or with a Line, and if after having tyed his tongue with a Cord, and thruſt a Buckle of Iron through his noſtrils, or his cheekes, you can draw him from his Fortreſſe, and lead him where you pleaſe.

1 Canſt thou draw out Leviathan with an hook? or his tongue with a cord which thou letteſt down?
2 Canſt thou put an hook into his noſe? or bore his jaw thorow with a thorn?

Doe you thinke to oblige him to ſay his prayers to you? doe you beleeve that aſtoniſhed at your power, or ſurprized with your Artifices, he

3 Will he make many ſupplications unto thee? will he ſpeake ſoft words unto thee?

he will aske his liberty of you with words of ſweetneſſe and reſpect?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

Doe you thinke to reduce him to make an agreement with you, and to proteſt to you publickly, that he honours you as his Maſter, and will ſerve you as your ſlave, and that the tearme of his life ſhall be no longer than that of his ſervitude?

5 Wilt thou play with him as with a bird? wilt thou bind him for thy maidens?

Will you play with him as with thoſe poore Birds, which ſerve as paſtime for little Children? Shall your Daughters tye him with a thread, which lengthening or ſhortning at their diſcretion, ſhall make his priſon either larger or ſtraighter?

6 Shall the companions make a banquet of him? ſhal they part him among the merchants?

Doe you thinke it eaſie for a band of armed men to catch him in Nets, to cut him in pieces, to load veſſels with his ſpoyles, and to divide his Body amongſt the Merchants, who

who have contributed to his taking?

If it be not a thing impossible it is dangerous at the least; for when you assault him, remember that you must prepare your selfe for so furious a fight, that after you have tried him you will lose the desire of medling any more.

7 Canst thou fill his skin with barbed irons? or his head with fish-spears?

And though the designe should not be dangerous, it is alwaies very difficult, for this monster will deceive your hopes, and when you thinke to hold him fast he will vanish from your eyes, and quit the shores of the sea to plunge himselfe into his Abysses.

8 Lay thine hand upon him, remember the battell: doe no more.

9 Behold, the hope of him is in vain: shall not one be cast down, even at the sight of him?

CHAP.

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who have contributed to his taking?

If it be not a thing impoſſible it is dangerous at the leaſt; for when you aſſault him, remember that you muſt prepare your ſelfe for ſo furious a fight, that after you have tried him you will loſe the deſire of medling any more.

7 Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears?

And though the deſigne ſhould not be dangerous, it is alwaies very difficult, for this monſter will deceive your hopes, and when you thinke to hold him faſt he will vaniſh from your eyes, and quit theſhores of the ſea to plunge himſelfe into his Abyſſes.

8 Lay thine hand upon him, remember the battell: doe no more.

9 Behold, the hope of him is in vain: ſhall not one be caſt down, even at the ſight of him?

CHAP.

CHAP. XLI.

THE ARGUMENT.

GOd goes on in the deſcription of the Whale, and by the greatneſſe of that terrible Monſter raiſeth the minde of of Job *to comprehend his Power, and reverence his Providence.*

10 None is ſo fierce that dare ſtir him up: who then is able to ſtand before me?

THough this terrible Prodigy, which ſeemes to be the Tyrant of the Sea, be the worke of my hands, yet men ought not to accuſe me of being cruell, for if my inclination carried me to cruelty, there is no Creature which could reſiſt my fury

11 Who hath prevented me, that I ſhould repay

But I am farre from treating them ſo, ſince my liberality prevents their ſervices, and my

my bounty which created them, takes care of preſerving them.

As then the VVhale is rather a proofe of my Power than of my Rigour, I will continue in deſcribing him, and repreſenting in choyce tearmes, and proper to perſwade, the diſpoſition and the greatneſſe of his body.

Neither is there any one who can relate his properties, who dare lift up his terrible eye-browes, which hang over his eyes and make him blinde, or attempt to enter into his throat, and to count his monſtrous teeth, where it ſeemes that terrour is lodged to affright all thoſe who behold them.

His body is armed with ſuch ſtrong ſcales, that they ſeeme to be ſo many bucklers of Braſſe wherewith Nature hath covered him to defend him:

him? whatſoever is under the whole heaven, is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His ſcales are his pride, ſhut up together as with a cloſe ſeal.

16 One is ſo

neer to another, that no air can come betwixt them.

17 They are joyned one to another, they ſtick together, that they cannot be ſundred.

him: they are ſo cloſe that neither the wind which paſſeth through all places, nor Armes which penetrate all things can finde the defect of them, and they are ſo faſt together that no Art nor violence can divide them.

18 By his ſneezing a light doth ſhine, and his eyes are like the eye-lids of the morning.

VVhen this dreadfull Monſter ſneezeth, there are ſeene twinckle a thouſand ſparkes of fire, and when he opens his eyes he darts forth lookes, which have no leſſe brightneſſe than the firſt rayes of the morning.

19 Out of his mouth go burning lamps, and ſparks of fire leap out.

If he open his throat, there iſſue forth burning Torches, which diſperſe every where light and feare.

20 Out of his noſtrils goeth ſmoak, as out of a ſeething pot or cauldron.

VVhen he breathes, his Noſtrils caſt forth a thicke ſmoake like to that of a boyling Caldron, his breath is ſo violent that it would make the Coales red, ſave the Forger his paines, and light the fire of his Furnace. Though

21 His breath kindleth coals and a flame

Though all the parts of his body be vigorous, his force is particularly confined to his neck, he makes such spoyle wheresoever he passeth, that it seems Famine goes before him, and Poverty followes him.

He is of so strong a constitution that nothing can offend him, the parts of his body are so solid, and so well fastned, that the Lightning which destroyes the pride of the Mountaines can neither breake nor divide them.

The heart which animates his body is as hard as Marble, and surpasseth in firmenesse the Forgers Anvill, which the redoubled blowes of the Hammer have hardened.

VVhen he lifts his head above the Flouds, or when he walkes upon that element which is falne to his division, the most assured Pilots are seized

goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joyned together: they are firm in themselves, they cannot be moved.

24 His heart is as firm as a stone, yea, as hard as a piece of the neither millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breaks

ings they purifie themſelves.

ſeized with feare, and knowing how fatall his preſence is to their Veſſels, they employ all their induſtry to get away, but if the tempeſt render it uſeleſſe they are conſtrained to make vowes to heaven, and endeavour to appeaſe its anger by their prayers.

26 The ſword of him that layeth at him, cannot hold: the ſpear, the dart nor the habergeon.

If they thinke to aſſault him, or to defend themſelves againſt him, all their weapons prove equally feeble, for as there is no Sword nor Pike but his skin blunts, ſo there is no Armour which he doth not bow with his teeth: he breakes Iron like Straw, and Braſſe reſiſts him leſſe than wood worne with age, and eaten with rottenneſſe.

27 He eſteemeth iron as ſtraw, and braſſe as rotten wood.

28 The arrows cannot make him flee: ſlingſtones are turned with him into ſtubble.

The Archers who doe ſuch great execution in a Battell cannot chaſe him away with the ſhowers of their Arrows; and thoſe Stones which the Sling caſts with ſo much force make

make as little impreſſion upon his body, as a ſtraw would which the hand of a child ſhould puſh.

Thoſe heavy clubbes, whoſe blowes are ſo weighty cannot hurt him; and as he knowes well enough that his skin is proof againſt all weapons, he laughes at the javelins which they dart at him, and at the thruſts which they make at him with their Pikes.

29 Darts are counted as ſtubble, he laugheth at the ſhaking of the ſpear.

If this Monſter hath ſo much force, he hath no leſſe pride; for he deſpiſeth all that is beautifull in Nature, he diſdaines the light, he makes litter of Gold, and tumbles himſelfe with ſcorne upon Pearles and Diamonds.

30 Sharpe ſtones, are under him, he ſpreadeth ſharp pointed things upon the mire

When he ſnorts under the Waters he raiſeth Tempeſts, and the breath of his Lungs as impetuous as that of the Windes, overturnes the Sea, and makes it boyl.

31 He maketh the deep to boil like a pot: he maketh the Sea like a pot of ointment.

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31 He maketh the deep to boil like a pot: he maketh the Sea like a pot of ointment.

32 He maketh a path to shine after him, one would thinke the deep to be hoary.

When he walkes he leaves behinde him a long tracke covered with foame: he changeth the colour of the Element, he whitens its Waves, covers its face with wrinkles and furrowes, and treats it like an old Man, from whom Age hath taken away his vigour.

33 Upon earth there is not his like: who is made without fear.

Although the Earth brings forth many Monsters whom their enormous greatnesse makes feared, there is none of them to compare with this which seemes not to have come into the World but to fear nothing, and to despise all things.

34 He beholdeth all high things; he is a king over all the children of pride.

Lastly, he is so great that when he lifts his head above the Waves he sees under him the proudest Mountaines; and his strength added to his Pride makes all the Monsters of the Sea reverence him as their Tyrant.

CHAP.

Chap. XLII.

The Argument.

The Patience of Job triumphs over the Justice of God, who pardons his Friends for his sake, reestabliſheth him in all his Eſtate with advantage, beſtoweth as many Children upon him as Death had taken from him, and after a long Life gives him a happy Death.

THe greatneſſe of God had impoſed ſilence upon Job, his goodneſſe made him ſpeak, and the regret which he had for having complained, put theſe Excuſes in his Mouth.

1 Then Job anſwered the Lord, and ſaid.

I know my God, that as nothing is impoſſible to your Power, nothing is hidden from your knowledge, you can do all that you will,

2 I know that thou canſt do every thing, and that no thought can be with-holden from thee.

32 He maketh a path to shine after him, one would thinke the deep to be hoary.

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CHAP.

Chap. XLII.

The Argument.

The Patience of Job *triumphs over the Justice of God, who pardons his Friends for his sake, reestablisheth him in all his Estate with advantage, bestowes as many Children upon him as Death had taken from him, and after a long Life gives him a happy Death.*

THe greatnesse of God had imposed silence upon *Job*, his goodnesse made him speak, and the regret which he had for having complained, put these Excuses in his Mouth.

1 Then *Job* answered the Lord, and said.

I know my God, that as nothing is impossible to your Power, nothing is hidden from your knowledge, you can do all that you will,

2 I know that thou canst do every thing, and that no thought can be with-holden from thee.

weakneſſe hinders not the Execution of your Deſignes, and Darkneſſe covers not the Sentiments of our hearts.

3 Who is he that hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too wonderfull for me, which I knew not.

A Man muſt be very indiſcreet, or very ignorant, if he thinke to conceale his thoughts from you; for my part, I diſcover you mine, and confeſſe to you, that I ſpake raſhly when I complained of your Juſtice, and that by Diſcourſes which ſurpaſſed the reach of my underſtanding, I cenſured your Providence.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

Now that my Reproaches are turned into Satisfactions, and my Complaints changed into Prayers, give me leave to ſpeak to you, and do me the favour to hear me.

5 I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

The admirable Diſcourſes which you have made me, have defaced all Doubts out of my Soul; thoſe divine Lights wherewith you have illuminated me, have diſſipa-

ted

ted all the Darkneſſe of my Heart; I reade your Providence, I ſee your Deſignes, and I adore them; I underſtand the cauſe of my Misfortunes, and I reverence it, I know for what reaſon the innocent are afflicted, and I am comforted at it.

So that I blame all my paſt opinions, I oblige my Heart to be ſorry for them, I command mine Eyes to weep for them, I ordain my hands to puniſh them, and condemne my whole Body to do penance for them with Aſhes and Sack cloth.

6. Wherefore I abhorre my ſelfe, and repent in duſt and aſhes.

After God had teſtified that the ſatisfactions of *Job* were not unacceptable to him, he diſcourſed thus with *Eliphas*; Your Crimes have irritated my Juſtice, and ſhe would take a memorable revenge upon you, if my Mercy did not detain her; for in all your In-

7. And it was ſo, that after the Lord had ſpoken theſe words unto *Job*, the Lord ſaid to *Eliphaz* the *Temanite*; My wrath is kindled againſt thee, and againſt thy two

friends: for ye have not ſpoken of me the thing that is right, as my Servant *Job* hath.

vectives my honour hath ſerved you but for a pretence to accuſe Innocence; you have confounded the Crime with the Puniſhment; and the inclination which you have to interpret ſiniſterly the Actions of your Neighbour, hath made you judge that my Servant was guilty becauſe he was miſerable: but his Complaints are more acceptable to me than your Prayſes, and I can more eaſily pardon the Regrets which ſorrow hath drawn from his Mouth, than I do the Reproaches which Malice hath drawn from yours.

8 Therefore take unto you now ſeven Bullocks, & ſeven Rammes, & go to my ſervant *Job*, and offer up for your ſelves a burnt-offering, and my ſervant *Job* ſhall pray for you; for him-

Wherefore I command you to chooſe ſeven Bulls and as many Rammes out of your Flockes to make a Holocauſt of them which may expiate your Crimes, and repair my honour; but becauſe the ſacrifices of the wicked are not

accept-

acceptable to me, I will have you engage my Servant to joyn his Prayers with yours, and to demand of my bounty the pardon of your offences: he is charitable enough to do you that good office, and I am mercifull enough to pardon you for his sake.

will I accept: least I deale with you after your folly, in that ye have not spoken of me the thing which is right, like my Servant *Job*.

These three Princes touched with sorrow, and seised with fear, exactly followed the Orders of God, who let himselfe be overcome by the humble Prayers of *Job*, accorded him the favour which he begged for his Friends, and reestablished him in his greatnesse with so much advantage, that all things were restored him double, that it seemed God had not made him poor but to enrich him, nor taken away his goods but to given them him again with interest.

9 So *Eliphaz* the *Temanite*, and *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*, went and did according as the Lord commanded them: the Lord also accepted *Job*.

As the adversity of *Job* had

10 And the Lord turned the captivity of *Job*, when he prayed for his friends: also the Lord gave *Job* twice as much as he had before.

11 Then came there unto him all his brethren and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of

scattered his Friends, his prosperity brought them again together; for at the noise of the Wonders which Heaven had wrought in his favour, they who were united to him by the Bonds of Nature or of Amity, came to visit him, and after they had mingled their Teares with his at the memory of his past Miseries, they treated him magnificently, to testifie to him the joy which the establishment of his Fortune brought them, and when they returned every one of them left him a Sheep as a Gage of his Affection, and an Ear Pendant of Gold in assurance of his fidelity.

His losse was as profitable to him as it was glorious; for Heaven took care of his Flockes, and multiplied them in that manner, that for seven thousand Sheep which passed about his Plaines, he counted

fourteen

fourteen thousand; for three thousand Camels which carried Burdens he saw six thousand in his Stables, for five hundred yoak of Oxen which tilled the Ground, he had a thousand which bore the yoak, and for five hundred she Asses which served for divers uses, he saw as many more in his fields.

His Wife becomming fruitfull at an Age well advanced, brought him seven Sonnes, whose perfections sweetned the sorrow which the losse of the other had caused him; and that in so great a happinesse he might have nothing to lament, he had three Daughters which equalled or surpassed in vertue those whom Death had taken from him.

The first whose beauty glistered like the Sun, derived her name from light; the second whose breath was

money, & every one an earring of gold.

12 So the Lord blessed the later end of *Job* more than his beginning; for he had fourteen thousand sheep, and six thousand Camels, and a thousand yoak of Oxen, and a thousand she-Asses.

13 He had also seven sons & three daughters.

14 And he called the name of the first *Jemima*, and the name

of the second *Kezia*, and the name of the third *Kerenhappuch*.

sweeter than Roſes, borrowed hers from a moſt excellent Perfume; and the third whoſe cheekes Nature had painted with a moſt pleaſing Vermillion, took her name from the colour of her tincture.

15 And in all the land were no Women found ſo fair as tha daughters of *Job*: and their father gave them inheritance among their brethren.

Amongſt ſo many Perfections which made them remarkable amongſt the Women of that Age; they had this further advantage, that they ſurpaſſed them all in beauty; though they were married, they were not put to the trouble of leaving their Brothers, with whom they lived alwayes, and peaceably enjoyed the Inheritance which their father had left them.

16 After this lived *Job* an hundred and fourty yeares, and ſaw his ſonnes, and

The felicity of *Job* was ſo long that an Age could not bound it; for after he had happily accompliſhed that, he lived yet fourty yeares; during ſo long a terme he had the

the pleasure of seeing his childrens children even to the fourth Generation. But as there is no life so long which hath not its end, his was terminated by so gentle a Death, that those who saw it wished one like it, and desired that they might be happy to live and die like him.

his sonnes sonnes, even four generations.

17 So *Iob* dyed being old, and full of dayes.

FINIS.